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STRAY THOUGHTS
OF A
LIFE TIME

JOHN PULSFORD



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STRAY THOUGHTS OF A
LIFE-TIME.

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Illustrations

John Pulsford

Stray Thoughts

OF A

LIFE-TIME:

REFLECTIONS, SUGGESTIONS, ASPIRATIONS, &c.

BY

JOHN PULSFORD.

"Gather up the fragments that remain."

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PREFACE.

THE history of the Thoughts presented in this little volume may be told in very few words.

The writer has been in the habit, through life, of making hasty notes of thoughts on various subjects, as they occurred to him, from time to time, in the midst of his work; and of throwing them on one side. In these late days he has been looking over the accumulation, and writing them out.

The result is, that they are now submitted in type to those who may care to glance at them.

That they will meet with anything approaching general acceptance, the writer does not dream.

Is it likely that a man who has neither national, nor ecclesiastical partialities, should find many sympathizers, or readers?

But scattered abroad in all nations and religions, the most solitary individual will find a few kindred spirits.

And under whatever limitations and divisions, the great majorities, both of Eastern and Western nations, have fallen, one thing is certain, that none of them can belittle "the Kingdom of Heaven," to their own mundane dimensions; nor circumscribe the operations of the "One Spirit" of Infinite Life and Love.

"God is no respecter of persons." And the only strictly natural and enduring life of His children, is His Life in them. And in the Breadths and Liberties, the Harmonies and Delights of His all embracing Spirit, every diversity of our race may find a perfectly congenial Home.

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STRAY THOUGHTS OF A LIFE- TIME.

THE FACT OF FACTS, AND THE LAW OF LAWS.

NEITHER by the microscope, nor by analysis, can we come to the vital centre of anything. Try a grape-stone, or a barley-corn.

If the recognition of the Supreme Reality be not prior to our investigation of things, our whole procedure will be unphilosophical and our conclusions misleading. Let us begin every enquiry with the absolute conviction that *God is*, and is the latent Breath and potency in every thing that exists ; and let us always and always be possessed and controlled by this illuminating affection and thought. With the luminous element of God's diffusive Personality in our mind and bosom, we may

still err in many things, for our capacity is limited ; but we shall not go far astray. The Supreme Presence in our souls will uphold us in the ascensive Way of Life ; deliver us from self-will and self-seeking ; and make us all aglow with the feeling that we are at home, calm and strong in the infinite resources of the Eternal.

We shall thus have a growing consciousness that our Heavenly Father is carrying out in us the grand purpose of His love. The universal laws are so harmonic and jubilant, that, while doing their work, they literally cause us inly to dance and sing. Our new psychical organization being extremely delicate and susceptible, lays us open to fine undertones from the angel-world, and thrills of secret emotionalism. Why should not the radiating energy of the Love-sun glow and throb in every point of our body ? and make us subject to the youth-renewing laws, which reveal themselves in the million-years-old stars, and in the bridal charms and songs of spring ? Instead of talking out our belief, we should then silently project a sweetly influential force of life, which would be a factor of unknown service in the souls of others. The force of forces represents not Jesus of Nazareth, but LORD Jesus,

the Throned Man of all victories and delights. This is the force that pleads daily for new channels, that it may accumulate and gather momentum on earth, until all creatures and all elements are made new and Heaven-like.

BEFORE A FEAST.

THOU Father of our spirits and Fountain of all Life, here are the products of the sun and of the field, waiting at the base of Thine altar-stairs to be appropriated. We are Thine altar-stairs, by which all things which have come down from Thee, may return to Thee, in the lightning of human thought, and the incense of human love. Receive Thou Thine own love, with the increase of Thy children's joy ; and kiss us into everlasting harmony with Thyself, through the Son of Thy love, and our Lover, the Lord Jesus. Amen.

“THE MOST HIGH DWELLETH NOT IN
TEMPLES MADE WITH HANDS.”

“GOD is Love.” How can mechanically built structures, however grand, respond to His love. Living loving hearts are the only temples in which he finds rest. “*You* are My

temples," saith He to His sons and daughters : "I will dwell *in you*, and walk *in you*." The Mount Zion which He loves is the gathering together in unity of love's children. "This is My rest for ever : here will I dwell." And "here the Lord commandeth the blessing—life for evermore."

This church is very near to us,—“a house not built with hands, a building of God, eternal in the heavens.” “You are come unto Mount Zion, unto the city of the living God, and to an innumerable company, &c., &c.” We live in the midst of them, they compass us about, and shed sweet influences upon us. They and we are but “one family ;” and we all inbreathe “one and the same spirit.” They constitute the eternal house and home to which we are all travelling. And we are heirs with them of the glories and delights of love : nor shall we be satisfied, nor they perfect, till we, even the last of us, are among them.

BABEL.

“Go to, let us build us a city and a tower, whose top may reach to Heaven ; and let us make us a name.”

Gen. xi. 4.

If this does not represent precisely the spirit, motive, and policy of the Roman confederacy,

let Pope, Cardinals, and Priests contradict it, and say what they do mean. But their "actions speak louder than words." And the four times repeated "us" in the above short sentence, strikingly savour of their arrogance and lust of dominion. "Let *us* build *us*, &c.," and "let *us* make *us* a name." The self-will and selfishness of which can end in nothing but confusion. "Therefore is the name of it called Babel." The strife between the Greek and Roman, Anglican and Dissenting Christians, is the greatest and most lamentable confusion of thought that has ever perplexed the world. They are Babel in the midst of the nations. "Babylon, the Great!" "Rejoice over her, thou heaven, and ye holy apostles and prophets," for God's judgment has predestined her to oblivion for ever. "A mighty angel took up a great stone like a millstone, and cast it into the sea, saying: Thus, *with violence shall that great city, Babylon, be cast down*, and shall be found no more at all." *Rev. xviii. 20, 21.*

The City of Unity remains yet to be built, in another spirit, by another people. "The name of the city shall be, *The Lord is there.*" *Eze. xlviii., 35.* But men can never "dwell

together in unity," as brethren, so long as any Pope, or other Autocrat, usurps the central authority. Let the Spirit of Christ be the sole authority, and unity will follow. It is written: "The Throne of God and of the Lamb shall be in it." All nations shall be as one "City of God," when "the Lord is there," reigning in the Spirit of Love; and then the tower of human ascension will really be in the midst of the city with its steps unto heaven. The humanity of Christ is the ladder—or series of steps from the lowest plane to the highest; and by Him the angels are ever descending and ascending to perfect the relation between heaven and earth.

Ecclesiastical fixity and routine are a wretched substitute for the all-embracing spirit of the ascended Man, the Victor-Man. "Come Lord Jesus, come quickly!" Supplant our rigid human creeds and all our divisions; and let Thy living, leading, renewing, illuminating Spirit, be our all in all. Amen.

HUMANITY, AS IT IS IN JESUS.

YEA, much more:—Humanity as it is in the resurrected and ascended Jesus, is the object of

our faith, and the source of our inspiration. When He becomes the centre of our life and admiration, we can no longer highly esteem the natural humanity of our planet. Our great concern will be to put off the one and to be clothed with the other. To put off the natural, and to put on the divine-human form by a secret patient process of transubstantiation is the way of Christ. He left no mortal remains. And He said, "I am the Way, the true Way, the living Way." Nature's way is the false, God-dishonouring human way: it is Death's way.

The human races, which at present have possession of the earth, are contrary to the nature and will of God. They are usurpers, and have no right to the earth. The profane, abominable, diabolical methods by which they seek to maintain their hold and authority on the planet, are evidence enough that they are an ungodlike race. The earth belongs to Lord Christ, and His race. "Be instructed now," O ye children of corruption and death; and haste to avail yourselves of the sublime transformation. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be."

NUNS, SISTERS OF MERCY, &c.

THERE is a world of motherliness and sweet religiousness in our dear sisters; for they show forth their devotion to God, in devotion and self-denying service to the poor and the suffering, to aged men and women, to widows and orphans, &c., &c.

But why should their tender and beautiful service be associated with bondage to religious ceremonialism, and rigid rules of dress? Would they not be more human without the servility of the former, and without the affectation of the latter? Let them be the unticketed "King's daughters, all glorious within," walking in His free Spirit, while abounding in works of mercy—the beloved of God and of men.

JOHN HENRY NEWMAN.

IN writing this honoured name at the head of the present reflections, let me assure readers that they are wholly free from an invidious or unbrotherly spirit. I more than honour the Cardinal, I love him truly and tenderly as a good and Godly man, as an earnest inquirer, and a singularly pure transparent character. Under his name, I simply call attention to a

misleading tendency, of which he is a noted example and representative.

In his "Apologia," he says : "The Laws of Nature have sometimes been suspended by their Divine Author." Which dictum I cannot endorse ; but must maintain rather, that, the conditions being the same, the laws of God in nature are never suspended. But where a new factor is introduced into nature, new issues follow. Did Christ walk on water ? Then He made Himself lighter than water. The ocean of etheric weightlessness floats all the worlds. Embosomed therein their weightiness is no impediment to their lightning speed. Men will continue to sink in water, until they are able to involve themselves in a secret element which shall buoy them up.

By a touch of Jesus, or a word, are diseases dissipated ? Yes, because an adequate virtue, a divinely potent magnetism streamed forth from Him. When, instead of human christianity, an actual projection of Christ's presence shall reign in the souls and bodies of men, such men will be masters ; and a higher law than nature knows will come into force through them.

The slaves of old traditions gnashed their teeth at Christ, crying, "It is not fit that such

a fellow should live." And servile adherents to the antiquated creeds and formalities of old mother church will be bitterly adverse to the invasion of Christ's greater coming in the power and glory of His spirit.

If Truth is independent of authority, why should I not for Truth's sake be independent of authority? If I am to look to personal authority, then *whose authority?* Will not various authorities give me *their apprehensions* of truth, rather than Truth? And will it not come to pass, that I shall be caught and shut up in some one school, and defrauded of the whole compass of Truth?

Priests never were an authority in any thing beyond their own church and ritual. For the discharge of the routine of their service they require no inspiration. They are simply mechanical repeaters of the dead past. The Breath of God is independent of the saintly affectation of any people, and of their "apostolic succession." Christ comes of no priestly line. "It is evident that our Lord sprung out of Judah : of which tribe no man gave attendance at the altar." O son of man, thus saith the Lord, make thy appeal to the four winds, and open thyself to the Living Breath, and Christ shall be thy Life.

No special Spirit is given to any supposed head of any visible church, which is not as freely given to the last and least disciple. "If any man say to you, Lo, here is the head, or there, heed him not." The only Lord and Head of the church, said, "It is expedient for you that I go away; for if I go not away (into unity with the Father) the Spirit will not come." What a rebuke this is to the arrogance which sets up a personal prince as the central authority. "One is your Lord, and all ye are brethren." And "by this shall all men know that you are My disciples, if you have love one to another." To set any man up as Pope or Ruler of God's household, can only lead to division. If one only Presence, one Spirit of Love, dwelt and ruled in all who assume the name of Christ, the world would soon be won. The divided camps of Christendom encourage unbelief, and wrong Christ of His victory. Love and unity in His name would be irresistible.

Tract 90 brewed such a storm in the Protestant camp that Newman saw little chance of peace in his half-way house. He wanted to adjust the Anglican church to the church of the middle ages; but when it resisted his adjustment, what remained for him

but to leave it, and put himself into the chains of the older church. "Feeling about for a *Via Media*," he says, "I soon received a shock, which cast out of my imagination all middle courses and compromises for ever." The stars of the Anglican firmament were falling about him, a horror of great darkness seized him, and he decided to seek refuge for his soul *in Rome*. Instead of availing himself of the promised Spirit, and pressing forward into living unity with Christ, he went backward to the tombs and fossils. The sky of Christ's Ascension-Glory was too large and indefinite for his enbondaged spirit: he would, therefore, guard His tomb, and the dead relics of the bygone ages.

It is a great mistake to assume that a man must choose between fossilized systems,—between the Roman and Greek, or Roman and Anglican. Choose between none of them. Let them first be reconciled to each other: till then they are disputants and rivals, and outside the True Church. Had Newman come straight to the Living Christ, in whom is the Living God, and through whom flows the Living Spirit, he might have been Christ's free man. Instead of which he says, "When I was fully confident that the church of Rome is the

only true church, I joined her." What childish nonsense ! There is no visible communion on the earth which is the only true church. The Spirit uses the creeds and forms of all the churches ; but is under bondage to none of them. The evidences are abundant, clear and incontrovertible that Christ's presence is as much with Wesleyans, Baptists, Congregationalists, Friends, &c., &c., as with the Anglican, or Roman church. "Speak no more so presumptuously" ye apostolic successionists ; "and let not arrogancy come out of your mouth." "There are diversities of operations ; but it is the same God who worketh all in all." His Spirit is as freely and impartially given through Christ to every man that he may live thereby, as the Solar influence is given alike to cultured and uncultured plants, that each may unfold its own beauty and breathe forth its own fragrance.

One other quotation from the dear, good, bewildered man, J. H. N. : In 1843-4, "I came to the conclusion, that there was no medium in true philosophy between Atheism and Rome." Again : "There are but two alternatives,—the way to Rome, and the way to Atheism." Were there ever more unphilosophical conclusions ? "True Philosophy"

recognises neither of these extremes. True philosophy, first of all is anchored to the Supreme Cause ; and thence, looking abroad on all things in heaven and earth as effects, is ever aiming to arrive at a more and more harmonic conception of the Infinite Spirit. No true philosopher will be able to rest in any merely intermediate plane of things : intelligently and lovingly he pierces through all veils to the First Operator, and studies the laws and means, by which all lovely and good ends are realized. He regards himself as the contemplating microcosm of the whole, universal macrocosm. He will neither maim, nor divide himself ; but be in his inmost spirit, his intermediate soul, and his outmost flesh, one man, manifold man ;—intimately related to all spheres and their revelations, from the first central life, to the last effect. However wilily Rome may coax him, he will never sell his birthright and the liberty which he has in His Father's universe, for blinding, bedwarfing vassalage to the Vatican. Nor will he ever allow the man who affects to be St. Peter's ruling minion to come between him and his own personal relationship and access to the Throne of God, in the Divine Man, our Lord Jesus Christ.

"THE STRAIT GATE."

SELF-LOVE is the strait gate between the corrupt mortal life, and the incorrupt immortal life. Break through the narrow serpentine windings of the fleshly self-life, and the everlasting broads of God's life will face and reward you. It never counsels you to sacrifice the greater for the less, but the less for the greater.

False teachers and guides dispense with "the strait gate." They show an easier way; and allure you by fruits and advantages of the natural life. But Christ's strait gate of regeneration is the only one which will bring you to the fruits of God, and endlessness of life.

He says, "Many will take my name," and assume plausible appearances, who will at last discover that there is nothing in common, nothing accordant, between us. Both their nature and character are an outgrowth of natural affections and the principles of the world; and not of Divine affections and principles. They are out of harmony, therefore, with the Kingdom of God and of Heaven. "Lord, Lord, open to us. But He answered, verily I say unto you, *I know you not.*" You have never come home to Me through the

strait gate. The Divine Human nature is not upbuilt in you. Let us involve, and daily persist in involving, Christ's ascended Humanity in our souls ; and its evolution in eternity will be certain ; and the vibrations radiating from our exceeding blessedness will help and comfort many, far and near.

“SAVE US, GOOD LORD.”

FROM the irreverance which is void of the consciousness and the charm of Thy presence, save us, Good Lord.

From disobedience, which is the beginning and cause of all evil and misery, save us, Good Lord.

From pride and the despising of others, save us, Good Lord.

From spite and ill-will, save us, Good Lord.

From envy and selfishness, save us, Good Lord.

From irritability and impatience, save us, Good Lord.

From fretfulness and discontent, save us, Good Lord.

From carelessness and waste, save us, Good Lord.

From thoughtlessness and disorder, save us,
Good Lord.

From wasting the time of others, and from
giving unnecessary trouble to anyone, save us,
Good Lord.

From idleness and neglect of duty, save us,
Good Lord.

From conceit, and from haughtiness of bearing, save us, Good Lord.

From coldness of heart towards Thyself,
and from lack of sympathy with the last and
lowest of our race, save us, Good Lord.

From doing in any case to others what we
would not that they should do to us, save us,
Good Lord.

THE BARBARISM OF NATURE'S HUMAN RACE.

THE barbaric forces of the nations, and their
barbaric civilization, occupy the world ; and
deny space and opportunity for the development
of our Lord's Humanity. "*How long, O
Lord ?*"

If love prevailed everywhere between man
and man, the God of this world would no
longer be able to lead his element into nature :
he would flee, and Heaven's element would

prevail, and make all things new. Think from solids to liquids, from liquids to gases, from gases to electricity, and from electricity to the Divine Ether ; and aim to be a channel of this Vital Ether, that it may eat its way into nature's atmosphere, and bring on "The Day of God," and nature's deliverance from her strife and sorrow.

"THE *SECRET* OF SECRETS."

- " ONLY Spirit seeth Spirit,
And the heart that loveth well ;
Only loveliness can merit
That *His Secret* He should tell.
- " Never, till His love hath found thee,
Shall the cloud and mist depart :
Vain to seek Him all around thee,
Till He dwell within thy heart.
- " Not without thee, but within thee
Must the oracle be heard,
As He seeketh still to win thee
And to guide thee by His Word.
- " When I found Him in my bosom,
Then I found Him every where,
In the bud and in the blossom,
In the earth and in the air.

“And He spake to me with clearness
From the silent stars, that say—
As you find Him in His nearness,
You shall find Him far away.

DR. W. SMITH.

GOD OF OUR HEARTS.

IN our little planet a thousand million human hearts are pining for Thee. They have depths and secrets which Thou only knowest; and aspirations which only Thou canst fulfil.

What are all the hosts of worlds in the visible universe, and all the mansions of Heaven, but dwelling places and homes of hearts!—Hearts are capacities both for extatic bliss, and inconsolable sorrow, because hearts are love:—Hearts are designed for the unutterable summer, the blossoming, singing, fruit bearing summer of bridal and marriage delights; because hearts are from love, in love, for love unto love. The Heaven of hearts must be the house of wedded love, perfect love, changeless, eternal love. “God is love:” there is no other God. Therefore God is the Infinite Two in Oneness, our Father-Mother-God. If God were an unqualified Singleness, He could neither be Love, nor know the affection of

Love. Nor could the Heavens, the Suns and the planets, be passionate, unless the Supreme Generator were Love. The sun and the earth are bridegroom and bride : Angelic spirits and spirits in the flesh, blend and co-operate : love's symbols, love's embraces and processes, love's efflorescence and proliferation are the central and ceaseless characteristics of Nature throughout her vegetable, animal and human kingdoms.

The lover first of all gives his heart, and after that all things that he has. God gives us His Heart in an eternity of marriage ; and after that all things in Heaven and earth, richly to enjoy. And being our Lover, the first offering He asks is our heart. My child,—my daughter-son, my son-daughter, "Give Me thy heart." The child replies, my Ineffable Father-Mother-God, all Thy gifts prove that Thou hast set Thy heart on Thy children ; and in the essential duality of their nature, they are the living image and likeness of Thy Eternal Nature. They therefore know Thee, as only love can know Thee.

FLESH AND SPIRIT.

IF the earthly and spiritual planes are utterly

distinct, if flesh and spirit are discrete substances, how should the understanding which is on the natural plane understand things which are on the spiritual plane? A capacity for the functions and pleasures of natural life, are no more a capacity for the understanding and delights of the higher plane, than the capacity of appreciating life at fathoms deep in the sea is also a capacity for life in the Ether. How can the denizen of the one attain to the experience of the other? Only by a new generation. Who shall roll away the stony, impersonal science of the natural man from the door of the higher human life? Behold, at the very dawn of his psychical new birth, he finds the stone is rolled away! and he enters into fellowship with beings on the Etherial plane. The life of God generated in the natural man loosens the seals, and opens "the Book of life." Hitherto he has only read the book of death. Now in the newness of his own inner being, he has "passed from death unto life," and inherits the knowledge and experience of that sublime inheritance which alone glorifies God and responds to human hope.

THE WORLD'S SACRED WRITINGS.

THE sacred writings of all ages are conditioned by the people through whom they are given. Polygamy, concubinage, slavery, and the subjection, or extinction of those who stood in the way of Israel's supreme dominion, are not rebuked in Israel's scriptures. Egypt, India, Persia and China have their sacred writings. There was an expectation among all that a Sinless Man would appear in the world. A virgin-born man generated by the effluence, or Breath of God, is as much venerated in eastern as in our western nations.

There will yet be fuller and clearer revelations of the unseen world, and more specific statements of spiritual processes and human expectations. The time is come: there are here and there people who are prepared to welcome advanced testimony. Progress has not been made by the earthly race alone; the hosts of Heaven and Hades can report far greater progress. Will no communication be made by them of the changes which have been effected? Will they keep the secret from all men, of the arrangements which they have made, and are making, for entering into closer relationship with our earth and its inhabitants? I think not. "There are some of you who

shall not taste of death until you have *seen* Heaven opened" ; and there are many more whose privilege it will be to hear or read what the seers have witnessed. When John reported what he had seen on the higher planes of human life, he wrote : "Blessed is *he that readeth*, and *they that hear* the words of this prophecy." And Jesus said : "Blessed are they who have not seen, and yet have believed."

AM I MAN ?

IF I am not man in my inmost spirit, I am not essentially man ; and can have no hope of becoming man. It is the inmost germ which dictates what every thing shall be. If the spirit, which is God's offspring, were not the human form, I could never have been evolved in the earthly human form, nor would the ultimate perfection of the human form be possible. But my first outbirth from God being human, my destiny must be finally to wear the Divine Human Form, enriched and strengthened by outer experience, and manifold victories, like Christ, the Prototype of Humanity.

THE AIR.

FLOWERS breathe, trees breathe, the earth

breathes, the animals breathe, the mortal bodies of men, women and children breathe; all demons and the spirits of bad men breathe; all angels and spirits of good men breathe; and first and last God breathes. All these breaths are in the air and affect the air. How can we wonder that there are antagonisms, fights, storms, whirlwinds in the air? The wonder is, that there can ever be an equilibrium of forces. We must ascribe it to the potent love-ruling Breath of God, that peace so much and so often prevails. Science as yet makes no account of the fire-breath of souls, as a factor in the elements. Human love and joy affect the air. When the love of God glows in and through all human love, the atmosphere will be more vital and blend with Heaven's ether.

THE FOUNTAIN OF LIFE.

THE universe and all its creatures live because they are recipients of life. God is Life, and Life-giver. He is the Sole Reality,—the Love of love, the Wisdom of wisdom, the Art of art, the Science of science. "In Him is Life, and the life is the light of man." "Because I live, you live also."

We thank Thee for links and sympathies between our souls and all things, wild flowers and fruit trees, birds and beasts, hills and valleys, the sun and all the stars, cherubic and seraphic men in highest heavens: we are kindred with all, our affections go out to them all.

And how much more when the first and highest link between our spirits and Thy Infinite Father-Spirit is active! Because of the inflashing of the sweet fire of Thy love, we see Thee beneath all surfaces, through all windows and opaque forms.

In our piercing intelligence and keen sensibilities, we exult before Thee and with Thee.

By absorbing too freely the vapours of the flesh and the elements and influences of the world, our insight becomes clouded, our sensibilities blunted, and our aspirations deadened. We have not half the inheritance in heaven and earth that we might have, nor even in our own souls. Cleanse and clarify our souls, and refill them with Thyself, that we may live in the open secret, seeing Thee in Thy loveliness, enjoying Thy lovingness, and knowing that in Thee we share Thine Eternal Life.

"SIGNS OF THE TIMES."

THE hells are striving to come up, and the Heavens are striving to come down ; and the contention is great. The strife in the inner element tells on all souls. Hence there is special despondency in merely natural men and women ; and special hope in Heaven-born men and women.

We thank Thee Father Almighty for increasing brotherhood and sisterhood among the sons and daughters of wisdom. It is a sign of Thy nearness. It is an omen of good promise for the future ; a sign of the coming unity of the race. The new beginning is already here. Men of every nationality have met together, to declare, face to face, meekly and firmly, how widely distinct are their conceptions of God and Truth ; and, notwithstanding their differences, to show to the whole world their mutual respect and brotherly love for each other. Human Christianity has its divisions, its narrow places and its stubborn walls ; but the Spirit of Christ is One, and impartial as the air and the sunlight. And often those who say "No," to our external and formal Christianity, have more of His Spirit than those who say, "Yes." And Jesus intimated that so it would be : " Not every one that saith to Me,

Lord, Lord shall enter into the Kingdom of Heaven ; but *he that doeth the will* of My Father who is in Heaven." "Why call ye Me, Lord, Lord, and do not the things which I say?"

Great "Father of the spirits of all flesh," we give Thee thanks that the Gospel of Thy universal love is eating its way into all men's hearts, east and west, north and south. Thy Breath will yet make summer weather in all our souls ; and the great love wherewith Thou lovest us, will become, both our love to Thee and our love to each other.

THE END OF ENDS.

*Thou Eternal Blessedness, Almighty Love,
how great is Thy Power !—*

BUT how gentle, how patient, how slow in operation ! Nevertheless, always working towards beauty, and through beauty, to good fruits, and through good fruits, to joy. The beauty of Thy works is inspiration for the Artist. Affected by the charm and loveliness of Thy works he becomes Thy imitator. Thy love breathes through the enchanting forms of nature into our souls. All our *unselfish* love to others is Thy love in us.

The supreme delight of Thy love is to fill the multitudinous mansions of Thy House, with children, more beautiful, more like Thee, than all Thy works. To them Thou givest the soul of the Beautiful, Thine own spirit of love, in exquisiteness of form.

Therefore we share with Thee the pleasure which Thou hast in Thy works. "Thou hast created all things; and for Thy pleasure they are, and were created." Thou givest us also joy in one another, and in all and beyond all, Thou givest us delight in Thyself. In being one with Thee, the circuit of our pleasures is complete, sure and eternal.

The end of heaven and earth is to contribute to the perfecting of the Great Father's children. It is also the end of our Lord Christ's coming, the end of the Holy Scripture, and the end of the Holy Spirit's operations.

And since we know what is the end of Infinite God, and the end of His Divine Humanity, and the end of the universe, *let the same be our end*, that through our co-operating affections, God, and all things, may work together to crown us with blessedness and immortality.

Inmosty, our nature will never be reconciled to any subordinate end. And we must bless

God for our unrest, and regard it as a sign of the greatness and completeness of the Rest which He has designed for us. Our failures, troubles and disappointments, not only help us to keep the grand end in view, but speed us on to the joy that is set before us.

WORSHIPPING GOD IS DELIGHTING IN HIM.

LET us think of all the visible things which charm and delight us, as coming from One Wonderful Life ; and as being expressions of that life. The Vitality of all things in earth and Heaven is God's Vitality in them. Our own unutterable affections, with all their flashing thoughts are private revelations in our personal experience of His Life. Let us muse on the diverse, countless, exquisite manifestations of His Life ; and then worship Him. We delight in His flowers and their breathing fragrance : we love His fruit-trees : we love His birds, bees and butterflies ; and we profoundly admire the nightly revelation of His innumerable mansions, because they help us to truer, larger, richer thoughts of Himself. Our adoration of the One life, which, through all, breaks upon our view, becomes a silent ecstasy

of delight. And we rejoice in the measureless scope presented both to our love and reflection.

Thou fountain of all life and delight, we bless Thee that Thou hast countless children,—all brothers and sisters, whose cup of joy is full to overflowing. And for all who are in sorrow, and are yet hoping to come to their fulness of joy, we bless Thee. And for those who are overwhelmed, and see no rift in their clouds, no light in their sky, we pray Thee to kindle their hope, and assure them that Thou art making them pure and beautiful through their sorrows.

“I WILL EXTOL THEE, O LORD.”

IN coming to Thee, let us realize that hosts of Thy children, who like ourselves are struggling through the earth-life, are with us, and also myriads on myriads, who have finished their earthly course and have gone up higher. Many of these are very near to Thee, and so full of Thy love, that they can neither forget, nor neglect us. Unseen faces are smiling upon us : unseen hands are lifted up to bless us.

Generations and ages of noble fathers and mothers, brothers and sisters have left us an

example of magnifying and extolling Thee. Every day they worshipped Thee, and now, with the loftier enthusiasm of their reverential love, they are both glorifying Thee, and glorying in Thee ; and through the fervour of their admiration, Thou wilt lift them up for ever.

We are the children of them who are inheriting Thy golden promises. And by and by Thou wilt call us to join them ; and we shall meet in the eternal summer of Thy love. Let us not grieve our unseen friends. Through our affections and sympathies, let the Kingdom which they have found be very real to us, and daily inspire us with hope and joy.

To behold Thy works is an inspiration of delight ; for Thou art in them ; and through them Thy presence streams into our souls. In the blooming Paradise of our earth, we extol Thee ; in the sun by day and the stars by night, we extol Thee ; in, and for, our wonderful nature, we extol Thee. But in Christ, we extol Thee beyond all measure and thought ; for in His incorruption and glory, we contemplate what we are to be.

Therefore, when we are stricken dumb by the suddenness and terribleness of our afflictions, we extol Thee, that Thou art making

haste to deliver us from our low, earthborn selves, in order to make us blessed sharers in His Victory. "Thanks be to God, *who giveth us the victory*, through our Lord Jesus Christ." For a little while we are in silent amazement when Thou extinguishest our near hopes ; but, Thou soon loosest our tongues, by discovering to us the greatness of Thy meaning, and our brighter, richer hope.

In extolling Thee our souls reflect Thee, feel Thee, and partake of Thine own Nature. The radiancy, the confidence and the joyousness of Thy children in Thy glorious House, come pressing at the gate of our spirits, and asking more room.

"THE GENERATION OF JESUS CHRIST."

Matt. I.—1.

THE generation of Jesus, is the coming of the true Son of God, the Everlasting Christ, the First-born of all the human races of heaven and earth. Always distinguish, therefore, between Jesus, and the Christ. By the former understand His humiliation as the Son of Mary : by the latter understand His Divine Humanity, as the only begotten Son of God. And make the same distinction between your spirit, your real identity, and your temporary

personality in the shell of your flesh. As Christ "came out from God, and came into the world," as the babe Jesus : so our spirits came from God, and were clothed upon with mortality, in order to be enriched and strengthened by foreign experience and conquest.

"It behoved the First-born Son, in all things to be made like unto His brethren." Since the children were partakers of flesh and blood, He also Himself would take part of the same, that He might initiate and complete the whole process of their return to God.

Are we "born of woman?" and of "few days?" and these "full of trouble?" Christ is intimately associated with us, and in the tenderest sympathy with us, and with all our temptations, difficulties and sorrows, during these "few days." Inmosty, "He is in every man that cometh into the world." If He is in us, not only as a latent Potentiality, but as a kindled life, then our serpentine sensually generated nature will be bruised with a deadly bruise, and death vanquished by immortality.

Our capacity to become strictly the children and heirs of God, is because the Seed of the Divine Woman is slumbering in us. "Her Seed" shall be called "Wonderful," and shall bruise with a deadly bruise the head of

all evil. Of the true Representative of our race it is written :—" Neither is the woman without the man, nor the man without the woman, in the Lord." "Of the increase of His government and dominion there shall be no End."

All ye earth-born sons and daughters, will you not ardently long and pray for the development in you of the Divine Womanhood? Inspired, anointed, taught and beautified, by the ascendancy of Her Spirit, you will become inly luminous, and "clothed with the twelve stars of Wisdom."

"KNOW THYSELF."

THE man who knows himself, *knows* that sun, moon and stars, and all their powers, rank immensely below his powers. When men, instead of standing in awe of their own sublimer nature, are awe-struck by the universe, it is proof positive that they have not come to themselves. Would it not be a pitiable inversion of thought, to suppose that the tower and ship which man builds are greater than the builder?

"THE FATHER OF LIGHTS."

"THE Father of Lights," is "our Father;" let us, therefore, honour Him with hope, and comfort ourselves, that our doubts and deficiencies, dulness and death, will pass away, and that we shall finally come to the inheritance of His perfectness and permanence. In the unfolding robe of early morning, have we not a very speaking symbol of the tender glory of the Father of Lights? Have we not seen the clouds and vapours become gorgeous with the glory of the rising sun? Have we not seen the whole night of the sky and the earth slowly supplanted, and noon prevail where night was?

But O Thou Fount and Father of the sweet splendours of countless suns, Thine own sweeter, fairer, gentler, tenderer Glory we have not seen. Nevertheless we thank Thee, that we can well imagine it, breaking like the morning of mornings upon the newly opening powers of Thy blessed children within the veil. They find their west, when their powers sink down into still repose; and it is east with them, when their powers rise again renewed in Thy strength. We could almost die, thinking of Thy Glory, which is the diffusion of Thine own Livingness. The prolonged thought is

more than we can bear. Through Thine inwrought Purity, make us calm and strong that we may live and exult in Thy Glory.

We bring Thee Thine own morning for Thy praise ; and the morning of our joyous affections and wondering thoughts. Thy morning enters our spirit, gladdens our heart, greatens our thought, vivifies the brain and charms the bosom. Morning is Thy daily repeated promise of good : it is every creature's uplift and confidence. It is the oil of Thy joy triumphing in the sky, and over all the earth and in the depth of the sea. And what Thy sun brings to nature, is a symbol before our senses of what the effluence of Thy love brings to the greater universe of souls.

Day unto day God's great revelation appeals to us, without words, with no sound of marshalling forces, and without haste. In apparent weakness, light touches the border of the great darkness. It is not timidity : it is the sweetness and humility in which the Supreme Power always moves to accomplish its purpose. It is gentleness itself ; and assails opposing forces, as though doubtful of the issue, as though it never would prevail. What can that weak streak of dawn do against the great empire of Night ? The empire is not abashed by the

invading presence. Yet, clearly, the empire has no power to suppress this new movement. On the contrary, it is growing, and pushing forward its supreme gentleness, as though it meant to supplant the old empire. It does supplant it, and the reign of the new-born babe is universal. O sweet light, gentle light, "Thine is the Kingdom and the Power and the Glory."

THE CHRIST OF GOD, AND OF HEAVEN,
PROJECTS HIS SPIRIT INTO US ALSO.

WHEN, in any degree, we hunger and thirst for higher, purer experiences, it is His motion; He is leading us. Our holy and tender yearnings are unmistakable signs of His nearness. He is alluring us to His Living Way of power and light. If we can freely yield ourselves to His guidance, He will blend Himself more and more with our secret being. But He will not wish our adherence sooner than we can surrender our souls, with delight, to His Attraction.

With the demon of doubt, let us have no parleying. Doubt is not a reputable spirit, because never thoroughly honest. In the spirit of the doubter there is always another

spirit, which does not, and will not, justify his cavilling. It is the capricious movement of his superficial and sensuous nature. His inmost identity whispers, Thou fool, to think of sacrificing thy diviner birthright for the mess of earthly pottage. It is "the Holy Child" pleading in him: whose light and whose voice, more or less, are in every man. Doubt only presents to a man what is lower than himself; and draws a dense cloud between him and what is higher. His reverence is sapped, his aspiration is quenched. He repudiates both his dignity and his hope.

In the Holy Child of the Infinite, the seven seals of universal being are open; and nowhere else than in Christ, Who is before creation, and the crown of creation. Apart from the revelation of Christ, in His descent and ascent, there is no end in creation that a man ought to be able to respect. It is Christ, or impenetrable darkness, on the face of nature and on the soul of man: Christ, or rottenness. In Christ we have the Revelation of God's Purpose, of the universe and its meaning, and of man and his end; a revelation in which our affections and minds can revel, and always find new fields for our research. But the materialistic scheme of thought has nothing to

commend to us, which is worthy of God, or satisfactory to human reason and love.

“Our Father which art in Heaven,” Thy works are on one plane; but Thy children on a very distinct plane. All Thy works put together are unable to appreciate the life which is in Thy children. The affections, the desires, the thoughts of Thy children are unrecognized and unrecognizable by the constellations of the universe. The floors which Thy children live on, and the skies which overarch and surround them, are marvellous works; but Thy little children have Thine own all-inclusive Life in them. In Thy First-born, all Thy powers and virtues maintain their balanced proportion from everlasting to everlasting. The Son of Thy Love is Thyself brought out to view—Thine express Image, the glorious concentration and sum of Thy hidden Being. Let His completeness (which is Thy Fulness, Thy Love, Thy Rest, Thy Joy, Thine “All and in all,”) be the chosen Attraction of all Thy children, holding the dominion over them, suffering none of their powers to run into excess or disproportion, that they also may be “complete in Him;” and so “enter into Thy Rest,” and “drink of the river of Thy pleasures.” This is Eternal Life, to have in

ourselves the experience of Thine own Life in our glorified human forms.

TO UNBOSOM OURSELVES FREELY TO GOD
IS THE PRIVILEGE OF HIS CHILDREN.

“POUR out your hearts before Him.” Lord God of Hosts, our Father, not more dost Thou love those who dwell in the atmosphere of Thine unveiled Presence, than Thy poor far off children, who are burdened by the ills of mortality. They celebrate the derivation of their life from Thee, glorying in Thee; and we, struggling spirits in the flesh, claim the same privilege. We are heirs with them of Thy perfectness and Thy endlessness. We are labouring after the victory which they have obtained. Not only are we struggling with the powers of darkness, but our hearts are deep in depravities. What can we do? We often wonder how the strife will end. Help us, Lord. Thou art Light, and in Thee is no darkness: enlighten our darkness. Let us confidently presume that Thy Light will lead us to the solution of all mysteries. Thou art Goodness, and in Thee there is no evil; but in Thy Fatherly Goodness Thou clothest Thyself with the darkness

and depravities of Thy children. They are the "great mystery" in which Thou workest. Thy Love can do nothing less than carry us, and work in us, until we are both delivered and transfigured. We are disappointed by the results of our best endeavours; and disheartened to find our latent lusts and corruptions so subtle and so strong. At times, we are almost driven to despair; yet we struggle on, looking to Thee. Thou art our only Hope. Thou wilt never leave us, nor forsake us. Thy Love has begotten a root of life in us: that root will prevail, and our sin and shame will die out of us.

Already, the taste of Thy Goodness has made us very distasteful to ourselves. We must believe, therefore, and will believe, that Thou art renewing us in Thine own Divine Humanity. To Thee nothing can be insurmountable.

Often Thou makest our hearts very sad, and very tender, by great sorrows, sudden calamities, and bitter disappointments, that we may press more earnestly out of illusions into the certainties and perpetuities of Thy Love and our inheritance.

Everlasting Father, all things in time, and all things in Eternity, lie within the scope of Thy Power. Thy Power is Thy true and faithful love, always reigning, always blessing, always redeeming. What have we to fear, except the perverseness of our own wills? In all sicknesses, plagues, calamities, deaths, Thou hidest Thyself, working out the blessed and beautiful designs of Thy Love. Out of all floods, fires, wars, and woes greater good shall come. Thou art higher than all heights, and deeper than all depths. Our worship must be alternately triumphant music and silence; and both glowing with admiration, reverence, and utterable love.

THE LESSON OF THE SUN.

“DAY unto day uttereth speech.” The sun is a vast luminous globe, with an impartial sphere of influence, immeasurably vaster than itself. But the whole solar sphere of vitalizing splendour is but a point in the bosom of the infinite Ether. The Ether embosoms and feeds millions of such suns. It is One indivisible presence, giving itself freely through its suns to all worlds, and to the minerals, elements, plants, and creatures of all worlds; and, being

One, holds all in Unity with itself and with each other. All extremes, therefore, meet, and all diversities harmonize in the all-motherly Ether.

Let us learn what the spirit of our religion should be, and do. Our God is no more a respecter of persons than the Ether. He is One impartial universal Sympathy. In His Sun, and in His Son, "God hath showed us that we should not call *any man* common or unclean." No one represents the Love-Sun, Christ, who is not cultivating pure motherly sympathy with every member of the race. All nations—"the Heathen are fellow heirs and of the same body." "There is no difference between Jew and Greek;" there is no difference between Christians and the older religionists: "for the same love is over all, and rich *unto all* that call upon Him." "One Light, the True Light, lighteth *every man* that cometh into the world." "It is a light thing that Thou shouldest be my Servant, to raise up the tribes of Israel, or the tribes of Christendom: I will give Thee for a Light to all nations, that Thou mayest be *My Salvation unto the ends of earth.*" *Isa. xlix. 6.*

INVOLUTION.

How is it we hear so much of Evolution, and so little of Involution? For nothing can be evolved from any substance, plant, or creature, which is not involved. Scientific evolutionism is one-sided, instead of being circular: therefore it is defective science. Apart from the ladder of descent, the ladder of ascent is causeless. Show us first what descended, and we shall understand the why and the wherefore of the energy of Ascent or Redemption. No other bloom will be evolved from a root than is already involved in it. The peculiarity of every fruit is latent in the tree before it is brought forth. If man, out of his depths, looks up aspiringly to the heights, it is because he has come down, and has in him the potentiality of ascending where he was before.

ADD THE ASPIRATIONAL *H* TO YOUR
EARTHLY NAME.

"The Lord appeared to Abram, and said to him, I am Almighty: walk in My Presence, and thou wilt become perfect. Neither shall thy name any more be Abram; but thy name shall be AbraHam."

THE Breath of Almightiness is latent in the earth, and in the common atmosphere of the

earth ; and men recognise the earth, and in-breathe its atmosphere ; but comparatively few recognise God's Presence, or inbreathe *His Breath*. They walk in the fields and in their gardens, and see the enchanting evidences of a Living Power, without any consciousness of the Life-giver's Presence. How should they have the uplift and dignity of Divine sons and daughters, so long as they only associate with corruptible Nature, and not with the Incorruptible Spirit of Life, Love and Joy ? Walking only in the deep shadow of their mortal flesh and of earthly things, their very pleasures land them in despondency, because they neither satisfy their spirits, nor are they enduring. But if they discovered and loved the Ineffable Presence, which, as "the River of Life," streams through all things, their souls would glow with the pure joy of Heaven and the endless Life. There is an Atmosphere which is unto death ; and there is an Atmosphere which is Life, and unto Life. Inbreathe it my sister, inbreathe it my brother, and it will unite thee with all Heaven, yea, it will make thee one spirit with Infinite Love ; and, therefore, make thee beyond all reckoning, generative of vital influence and good cheer for all who are about thee.

LIGHT.

LIGHT is a radiation from the sun, but should be carefully distinguished from the orb. The body of the sun is matter, but the light, or influence, emanating from it, is not matter. It is neither palpable, nor ponderable. Immense as is the solar globe, it is a mere point compared with its proceeding sphere of influence. This immaterial solar emanation is the all and in all to a multitude of planets. Apart from the solar virtue, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, would be dead worlds, utterly incapable of producing a single blade of grass. The photosphere of the sun, which hides and communicates a more vital influence than the light, is intensely active, and ceaselessly doing good; it blesses man and all creatures, and becomes a pervasive energy throughout the vegetative and mineral kingdoms.

Not being matter, nor spirit, the solar Influence is, nevertheless, an index, and a very suggestive symbol of the proceeding Influence and infinite Potentiality of the Divine Humanity; and should help us to understand how Christ is above all Heavens and in all Heavens, filling them with His Presence; and also in the soul of every man. As the solar

influence generates all natural life, so the Divine Influence generates Eternal Life, in every recipient and reciprocating human soul.

GRAVITATION.

THE law of gravitation, as it prevails in the material universe, is not the law of human gravitation. The former is Matter-ward : the latter should be God-ward. The former is unto death, the latter is unto Life. If nature be servile to the laws of matter, man should be a Prince of God, subjecting them to himself. God's Son should assert and manifest the dominion of God's Life over nature and nature's mortality. If the science of death, which is the science of the natural man, be glorious, much more must the science of Life be glorious, which is the science of every God-born man ! Again, if the life destroying analysis of plants and insects gives the natural man pleasure, how much greater is the delight of the divinely natured man, in their synthesis ! Sons of the soil covet the possession of the soil, and whatever comes out of the soil. Sons of God aspire after possessions in God, which are an endless inheritance. When the Son of God is tempted by the glories of

the crown of death, He turns His back on them, and persists all the more fixedly and vigorously in his pursuit of "the Crown of Life."

THE SOUL "FORGIVEN MUCH,"
"LOVES MUCH."

THEREFORE, the outflowing atmosphere of that soul is an intense sweetness of humility and fragrance. "All Thy garments smell of myrrh, and aloes and cassia, out of the ivory palaces: whereby they have made Thee glad."

Thou art in the Garden of the Resurrection; and henceforth, and for evermore, the vision lives in Thee that Death is not Death. "Thou art passed from Death unto Life."

Therefore, thou cleavest with an infinite nearness to Him, in whom dwelleth all the fulness of God's Life, and from whom floweth the boundless endless Ocean of Ineffable Love, which is the Glory of Heaven; which is the Glory of God.

COMMUNION WITH NATURE, AND
THROUGH NATURE.

WITH unfeigned sympathy, aim to commune

with the Presence which reveals itself in the sun as a Bridegroom, and in the earth, as His enchanting Bride. Let the meadows and mountains, the forests and gardens, the ocean and the skyey robe over all, talk out their wealth of meaning to Thee. It is a love-poem, celebrating the holiness, the fruitfulness and delights of marriage. Be thou meditatively still, until thine affections are kindled and thy understanding enlarged and charmed. And when thou art filled with wonder and admiration at the unity of the embracing sun and the embraced earth, see that thou become, (through the marriage of thy spirit and the Infinite Spirit,) the crown of the unity. Uplift thy divine spirit in the Divine Element, and impregnate thy lower nature with the all-quickening Glory. Thus thy profoundest humbleness shall be clothed with serene dignity.

“FOR THIS CAUSE SHALL A MAN LEAVE
HIS FATHER AND MOTHER, AND
CLEAVE TO HIS *WIFE*.”

Matt. xix. 5., Mark x. 7.

For what cause ? Because in the beginning, and now, and for ever, man is male and female. In his divided male selfhood, he is incomplete and not yet *man*.

What then is the great central affliction of our world?—What the most crucial woe of our undivine and inhuman civilization? It is too secret to be recognised, and too sacred to be talked of. One of the old prophets in his plaintive song, dares to give it utterance: "Their maidens are not given in marriage." This chilling disappointment, entailing a bitter sense of desolation and incompleteness, is a deadly blight in the souls and bosoms of ever increasing numbers in all the cities of our proud civilization. The merely masculine man, and his masculine politics, institutions and Religions are waning and hasting to strike their last hour: the reign of Divine Womanhood is dawning, and will crown humanity, and harmonize in one grand unity, all things in Heaven and earth. Her Kingdom is descending and will make "all things new." *Rev.* xxi., 1-4. Woman is man's intuitional soul; and he the rational authority of her insight. "Woman is the glory of the man." *1 Cor.* xi. 7. She is his darling Bride, the wife of his bosom, his deeper self; and the vehicle to him of the intenser love and sweetness of God. She is the nearer "Likeness" of God, and he the remoter "Image": the two are one man. But if the one were not distinctly two, man

would be a dry tree, having no central passion ; and woman a fruitless solitaire. The universe also would be a meaningless House,—without father, without mother, without children.

The “Cause” then why man and woman must sacrifice their separate individuality to their marriage unity, is infinite.

But note ! There could be no degenerate race, until marriage fell away from God into the lust of the flesh ; nor can there be a Divine race on the earth, till marriage is utterly in God and unto God.

FACING BOTH WAYS.

ONE face for all that is without : another for all that is within : one facing the circumference ; and the other steadfastly beholding the Centre. Man is equally related to that which causes, and that which is caused. And he must see to it, that in being opened out towards Nature, he does not cease to have an open face towards God. If he becomes one-sided he loses himself. His outer man, if deprived of the Divine sagacity of the inner man, is only half alive. When his inner man fully opens to God, his outer man is quickened by the intenser Life ; and he finds and feels

God breathing both through himself, and through and through the manifestation of universal Nature.

Encourage and attract the sweet influences that are always flowing towards you from the visible heavens and the earth ; but covet and attract even more the higher Influences that are flowing from the Central Cause — the Fatherly-Motherly Bosom, whence come the divinity and immortality of the human races of the universe. Not only see that the influences from without and within meet in your daily experience, but that they enter into marriage-unity in your inmost and your outmost nature. Suffer not the flesh to lust against the spirit, nor the spirit against the flesh ; but insist on realizing a poetic harmony with Nature's Harmony ; and your personal unity with the Soul and Cause of all Harmony in God. And from the wedding of all that is without and all that is within, calculate on your transubstantiation.

The Spirit of the Transubstantiated, or Glorified Man, dips into us all, and speaks in us all. Do we not find fault with ourselves, complaining against our nature, our passions, and our conduct ? This would not be possible if a higher Ideal were not latent and struggling

within us. Undoubtedly the seed and development of a corrupt ancestry are in us; but quite as clearly the Seed of the Original, Uncorrupted, Incorruptible Man is in us. Shall not the seed and all the effects of the undivine man die out of us, and the Seed of the Divine Man evolve and become All and in All?

“WITH THEE IS THE FOUNTAIN OF
LIFE.”

THEREFORE my life communes with Thy Life, and dreads to be severed from the Fountain of its eternal supply. Only in Thee, and in fellowship with Thee, do I know myself. In the world which self-love and self-will have made, I am oppressed, and Thy Life in me is all but quenched. In Thy Presence I soar, and exult in the sky of Thine everlastingness. And the high serene consciousness which I have while talking to Thee, and singing of Thee, predicts my future. When my cup is full and running over with Thy Life, “I shall be abundantly satisfied;” and “Thou wilt make me to drink for ever of the river of Thy pleasures.” When in association with Thee, Thine angels associate with me. It is then

that I taste Thy glowing, cloudless Peace ;
and Thy undying Life, throbbing in my spirit,
pulsates through and through me the Hope
that can never make me ashamed.

To my brothers and sisters who are only
joyous in their flesh and in the outer world,
and *not in the centre* of their souls, cause it to
be revealed, that their life is not yet begun.
Give them to discern that the enchanting
scenes of nature are both a revelation and a
veil ; and that behind the veil, the Ineffable
Attraction holds its court and dispenses to
seekers and lovers the Life that hath no end.

When Thy Eternal Love is kindled in the
bosom and centre of their souls, the woes and
pains of mortal life will not discourage them ;
but compress and energise them as by a wintry
chastening, which prepares them for the strong
and glorious summer of Immortality. Through
their bitter experiences, they will become
larger capacities ; and, because they have known
the infinite evil of sin, they will attain to
intenser oneness with Thee. They will come
out of their great tribulation, and display
before the unfallen angels a Joy which they
have never known. For Thou art Just. Thou
art with us in the depths of our sore travail.
Our sin is Thy Cross, Thy crown of thorns,

Thine awful darkness. So, verily, dost Thou make Thyself one with us in our lost estate, that in estrangement from Thine own Life, Thou criest, "My God, My God, why hast Thou forsaken Me?" Therefore, we take heart : Thou art with us. We can bear all, and still hope ; for Thou bearest us, and our all.

"THE HEALTH OF MY COUNTENANCE
AND MY GOD."

Psalms xlii. 11.

GREAT First, "God of our life," put us in the way of looking, not in vain, for the evolution in us of the Health of Thy Countenance. For if the secret Vital Forces, which are ever radiating from Thee, become central and active in us, we shall be well. Before the light of Thy Face the vapours of disease will roll away. In Thy morning, night and its fears are no more : the lilies waken, the roses unfold, the lambkins sport, the doves coo, the larks upspring and their bosoms thrill with life and song. So will it be with our souls, when the glowing Heat of Thy Love rises upon us. The spirit of sin will faint in us, our clouds will disperse, and every vile and mean inclination will expire. We shall become impatient, also, of all narrow

places and dead ceremonials; and be constrained to sacrifice traditionalisms, theologies, ecclesiasticisms, in favour of the liberty, order, and grandeur of the Kingdom of Heaven. *Gal.* iv. 9-11. We thank Thee Lord that Thou deliverest us from all weak and beggarly elements, by breathing into us the Living Element of Thy Spirit. Help us to walk in the Spirit, that the warm currents of Thy Health may stream through our arteries and veins, and flow out from us in disease-rebuking, health-giving virtues. What is Thy promised "Peace," but the harmonious co-operation of our diverse powers, all tending to one and the same end, viz.: the serene gladness of the inner man, and health of the outer man?

"I AM THE LORD, THE GOD OF ALL
FLESH: IS THERE ANYTHING TOO
HARD FOR ME?"

Jer. xxxii., 27.

LORD, we have seen what sunbeams bring forth out of dull matter. When we consider the corn, the vine and all fruits, and admiring, as we do, the floral glories of the earth, we are moved to ask Thee, with great desire, that we

may know and experience what the Beams of Thy Love can bring forth in the more living land of our souls. If we are as open to Thy Glory, as the summer earth is to her sun, Thine own Humanity, as it is in the Son of Thy love, will spring and grow in the womb of our old nature, and in the end utterly supplant it.

Lord, we are weary of our old nature. What *we* are, makes great sorrow in our hearts : what *Thou* art, fills us with admiration and fervent aspirations. Our tears are signs to us that Thou art answering our longings, and that Thy Divinely pure, womanly-sweet, and tender nature, is conceived in us. It will grow, and outgrow all earthly conditions and limitations ; and we shall be perfect as Thou art perfect.

Feed us with Thy Death until our unholy hereditary nature is extinct in us, as it is in Thee ; and feed us with Thy Life, until it is no more we who live, but Thou that livest in us. Let the warm weather of Thy Love lie upon us, until the ripe fruit of our Divine-human life be brought forth.

WHY CAME WE TO THIS PLANET ?

THERE are myriads of other planets in which we might have been ultimated : why then did

we clothe our spirits with the flesh of this planet? Thou Father of our spirits, and Creator of all worlds, could we have chosen the world in which to make our outmost manifestation should we have chosen this earth? Were we too near the whirlpool of its sexual passion, and ere we were aware drawn into it and made to clothe ourselves with its elements? Existence is a heavy burden and a sore travail to all spirits who come hither. Is it from first to last a penalty? Or is it a golden opportunity? It is both. The law of compensation, which rules in and over all worlds, is the Great Father's Law of Righteousness. Therefore the severer the discipline which any spirit undergoes, the more illustrious is the final crown of his life.

This is the great lesson taught by Jesus, and fulfilled in His experience. Because He subjected Himself to the temptations, burdens, sins and woes of this world, He inherits a Name which is above every name, and a Glory beyond all previous glory. "Be of good cheer," all ye oppressed spirits in the flesh. Eternal Love is Eternal Justice, and can make the most sinful, the sweetest in Holiness; and the saddest, the most distinguished for Blessedness. Those who suffer most from their own

corruption, and the corruption of others, are seven times purified by Love's Pure Fire.

But let it be observed, that souls who are purged from their sins by love's cleansing, are most gentle in their judgment of others, and only severe in their judgment of themselves. Jesus, and all who share His Divine Nature, are very tender and compassionate towards the unchaste and sin-burdened of our race. Wherefore we pray: Give us Elijah's fire; but let it be under the control of Jesus.

PRAISE.

How can we do otherwise than praise the good and the beautiful? Ever and ever, therefore, an immeasurable sea of praise is rolling Godward. God is only another Name for the All-Fatherly, Motherly Love, the Infinite Goodness and Beauty. Greater than summer glory is His praise, greater than the beauty and the fruits of all worlds, greater than the astronomical universe, greater than the angelic Heavens. For all these are but effects of His Goodness and Beauty.

How His praise is spoiled in our corrupt souls, and dulled in our mouths! Therefore

we know not yet the joy of our life. By and by we shall be restored to Harmony. Eternal Love's Harmony and Beauty shall be set up and established in us. Yea, more than the virgin joy of Heaven will outburst from our redeemed souls. The Kingdom of Redemption is destined to teach Heaven a new song, and to fill Eternity with triumphant Praise. The Halleluiah Choruses of the earth are but weak signs going before, of the ultimate acclamations of our delight in God.

THE WORLD OF OUR FLESH IS ON ONE
PLANE :

OUR SPIRITS ARE ON A VERY
DIFFERENT PLANE.

THE world, which the self-will and corruption of men have made, allures us ; but it is "a vain show," and no answer to the aspiration of our souls. The proud civilization of our closing 19th century, leaves all the noblest wants of our nature unappeased. It is oppressive, galling and un-God-like : it aims at the suffocation of our spirits, and is utterly unworthy of our love. It is literally true, that "the friendship of the world is enmity with God."

“Our Father which art in Heaven,” bring us into affinity with Thy Divine Humanity, as it was before the worlds were made, is now, and ever shall be. Instead of enmity, let us be in perfect sympathy with Thee: for our right man-womanhood is Thine, and we shall never be at rest till it is generated and perfected in us. Let us not dream of entrance into Heaven until Heaven is first constituted in our nature. Although we be as unlike Thee as December is unlike June, we will look forward to our June, for it is Thy promise and purpose. Thy love kindled in us, and daily expanding, makes us sure and certain heirs of Thy Glory, and of our own loveliness and fruitfulness before Thee.

Thou hast said, if we walk in Thy Light, we shall be cleansed from all our sin. Jesus is Thy Light, “the Light of Thy Life:” He will abide in us, and we will abide in Him until His Eternal Humanity becomes our own personal humanity. Then a Heaven of restful confidence, beyond any thing that we can at present think, or conceive, will be our perpetual experience.

NOT THE GHOST OF A CHANCE.

So long as the nature of man is what it is, and the revelation of Jesus Christ so profoundly and wonderfully meets the secret and higher wants of his nature, materialism and sceptical science have not the ghost of a chance. The facts and realities of his nature are inexorably opposed to the shallowness of merely physical science ; for he instinctively feels that it is utterly inadequate to speak to his actual condition and experience. Uncultured and irreligious as the majority of men are, they are not prepared to be recreant to their noblest aspirations, and to enthrone selfishness and meanness in their souls. The chief events of every day life are not traceable to matter, but to thought. No force that the Ether, or the Sun, or the Earth, or the Sea, can supply, will account for literature, or ever be able to issue a daily newspaper. How much less can the spiritual intelligence, and sublime morality of our Lord Christ's Kingdom, be ascribed to the material universe ! a Kingdom which has no weapon, but its own Goodness and Truth ! God is ; therefore *His Kingdom* is. God and man can be brought into absolute accord ; and human hope is grounded in His Being and Bosom.

“MAKE NOT MY FATHER’S HOUSE A
HOUSE OF MERCHANDISE.”

“His House *you are*.” Therefore, sooner or later, the mercenary Spirit must be driven out of our souls. We must not lust to make personal profit out of our neighbour. Our Father’s House is His Family: all the members of which delight in ministering to each other, “hoping for nothing again.” Self-love is a narrow, poverty-stricken life. In the House and Kingdom of God, each son and daughter is delivered from the limitation and bondage of self-love, to find elevation, enlargement and bliss in being lovingly cared-for by myriads, and in the spontaneous return of love for love. In the flux and efflux of which affection, the mercenary spirit has no place.

THE DIVINE MOTHERHOOD.

OUR age is full of signs and evidences that “the Mother of us all,”—our Mother in God, Who fills the Heavens with Her sweetness, is descending, and breathing Her uplifting ineffable Element through our race. Let us watchfully wait, and prayerfully expect our baptism in the glowing Ether of Her Love.

I, for one, avow myself a lover and a worshipper of the Infinite Mother, who folds Her little inmost children in Her bosom, and infolds Her pure and changeless affections in them. The mystery is, that we ever could conceive the possibility of Divine Fatherhood severed from Divine Motherhood. Was it not because of the Eternal Unity of both in One God, that man, in order to be His image and likeness, must be male and female ?

“CONCEIVED OF THE HOLY SPIRIT:
“HE ASCENDED UP INTO HEAVEN.”

WE should study wisely and well the whole process from the Conception to the Ascension ; and aspire after the like experience. The man that ascendeth is no other than the man that first descendeth. “That which is born of the flesh, *is flesh* ; and that which is born of The Spirit, *is spirit*.” Marvel not therefore, that before you can have an ascending nature, you must be strictly born, and made partakers of the Divine Nature. An absolute intermarriage, between the Spirit of God and the spirit of man, is the only possible hope of a final entrance into Heaven. Eternal Life is a marriage-festival. “I heard,” says the beloved

John, "a great multitude saying, Let us be glad and rejoice ; for the marriage of The Lamb is come. Write, Blessed are they who are called unto the marriage Supper of the Lamb."

A GRAND TRANSMUTATION : SAUL, BECOMES PAUL.

THE liberally educated young man, Saul, has rare abilities and is very sincere, but infatuated and wholly mistaken : he is highly religious and God-fearing, according to the passing age and its institutions ; but, in relation to the incoming new age, he is an enemy of God, and a violent persecutor. The reigning authorities under Moses look upon him as a Godly young man of great promise ; but, according to the judgment of Christ, his religion is wholly diabolical. In the righteousness of his mission he has the utmost confidence ; but, from his inmost soul to his outmost conduct, he is "in the gall of bitterness, and the bonds of iniquity." "I verily thought that I ought to do many things contrary to Jesus of Nazareth : which also I did, breathing out threatenings and slaughter against His disciples, I made havock of them, entering into every house, and haling men

and women committed them to prison. Having authority from the chief priests, I was exceedingly mad against them, and, when they were put to death, I gave my voice against them."

"Whereupon, at the very height of my headstrong zeal, in one moment, there burst upon me at noon day a flood of light which felled me to the earth, and a voice said to me, Saul, Saul, *why persecutest thou Me?*" Ages expired in that moment. He was severed from his old self and from his old religion. He fasts for three days, emptying himself of all that he ever was, that he may become a new man of the new race, with the Humanity of the ascended Lord Jesus forming in him, both for service in this world, and for his "hope of glory." But his old friends, the chief priests, who sent him forth under their authority, are now for killing him; and order the gates of the city to be watched night and day, lest he escape out of their hands.

Let us learn, that as Religion becomes formalized and established in routine, it becomes demonized and insusceptible of the Life and Light of God.

John foresaw that the Christian church would become popular, opulent, and settled in her orderly solemnities; and he heard a mighty

angel crying against her :—" Fallen ! fallen ! she is become a habitation of demons and of every unclean spirit." " And I heard another voice from Heaven, saying, Come out of her My people."

"THE SEAL OF GOD."

IN every age, there are thousands of every class and distinction of mankind, who are *manifestly* heirs of God. In symbolic terms, they are spoken of as twelve thousand of each of the twelve tribes or classes. But, having spoken of all these, who are clearly born of God, and destined for Eternal Life, John writes :—" *After this, I beheld, and lo, a great multitude which no man could number, of all nations, and tribes, and peoples and tongues, stood before the Throne, and before the Lamb, clothed with white robes and palms in their hands.*"

It is most certain, therefore, that "The Lamb's Life" is operative in every nation, and among every people, irrespective of the history and letter which men call Christianity. When John was asked by the angel :—" *Who are these, which thou seest arrayed in their white robes? and whence came they?*" he ventured no answer, but replied, "Sir, thou knowest."

The angelic messenger then said :—"These have all come out of the great tribulation of sin, and have become pure and luminous through The Life of the Lamb."

We are Divinely instructed then to include in our hope, not those alone who have the Seal of God on their foreheads, but also those who have not. Blessed be the God and Father of men, that there are multitudes on multitudes in whose faces and characters we can see the effects of His Salvation ; but blessed again be the same God and Father, that His Salvation is working in greater multitudes, by methods which we do not recognise. The doctrinal codes and ritualisms of Christendom must be ascribed to "private interpretation," and relegated to sectarian usage ; but the Spirit of Christ lighteth, more or less, "Every man that cometh into the world," and His operations are absolutely universal. "*Every creature* which is in Heaven, and on Earth, and under the Earth, and all that are in them, heard I, saying, Blessing, honor, glory and power be unto Him that Sitteth upon the Throne, and unto the Lamb for Ever and Ever."

GREAT ABILITY IN PHRASE-MAKING;
BUT POSITIVELY NO HUMAN INSIGHT.

HERE is an instance:—"The Eternal, not ourselves, which makes for righteousness." If you please, neither right nor wrong can be predicated of an impersonal *It*. A big *It*, a boundless *It*, though *It* endure for ever, if *It* neither loves, nor thinks, is as unthinkable as *It* is unthinking, as unlovable as *It* is non-loving. We say of this *It*, therefore, *non est*; and numberless worlds of thoughtful loving children will go on rolling Home the ocean of their affections to their Eternal Father-Mother-God.

"Unclosed is every secret pore
While I inbreathe Love's Harmony :—
Flowing to reach the Blessed Shore,
My heart is like the Summer Sea."

"DISESTABLISHMENT."

I AM far enough from contending that the Truth of the Christian Religion, and the piety of the British people, are dependent on the patronage of the State. But I cannot see why we should cease to be thankful that the State stands by and upholds some form of the Christian faith. Had we been living in

the days of the Apostolic and the early church, I think we should have thanked God most earnestly for the protection and sympathy of the State.

Were we neither envious nor jealous, I fancy we should be able to regard the national establishment of Christianity without irritation, or acerbity of spirit. If those who object to, or dissent from, the old Institutions (which for ages have been quietly enjoying and celebrating the unity of Church and State), are perfectly free to set up institutions of a different type and order, what have they to complain of? Why should we assault the old ancestral Houses, which so many of our neighbours love and frequent? If they break up, let it not be from the clamour of non-adherents; but from their own want of cohesion, or when they cease to supply the wants of their own children.

The prodigious efforts made to promote a "Disestablishment" cry, came not of goodwill and love to the neighbour, but of envy and strife. James says: "This wisdom descendeth not from above, but is earthly, sensual, diabolical. For where envy and strife are, there is confusion and every evil work." How can an unfriendly political war-

cry promote the Kingdom of God among us? It is surely very ungenerous and unbeautiful: nor does it, in any way, represent our Lord Jesus. He never instigated His disciples to assault the old church. He was content to live His own Life, to do His own work, and to speak His own words, without using or petitioning the arm of the law to put down this, or to uphold the other. He did "not strive, nor cry, nor raise His voice" in the midst of political partisans. How is it, that so many of His disciples have ceased to represent His spirit and method?

BLESSED WOMEN.

ELIZABETH, the mother of John the Baptist, who intuitionally discerned Mary's condition, as soon as she entered her door, was thrilled through and through by the Influence of her unborn Babe, and with a loud voice, said, "Blessed art thou among women, and Blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me?"

And Anna, the prophetess, is enrolled among all distinguished and blessed women, who, being in extreme age, when the Babe

was born, was able to speak of Him with confidence to all those in Jerusalem who were looking for God's promised new Age, and the new beginning of the race.

And Joanna, and Susanna, and many other women, who followed Jesus from place to place, intent on ministering to Him of their substance, have their honourable distinction for ever.

And the Canaanitish woman is renowned, equally for her humility and the grandeur of her faith. She takes no offence at being reckoned among the dogs of the race; but that does not in the least abate her confidence, that the Man of men must have a blessing for her. "O woman great is thy faith! All that thou cravest is thine."

Another instance of great faith and self-renouncing humbleness, is the woman who had been a sufferer for twelve years, and who, having spent her all on physicians, was worse rather than better. She had no thought of approaching Jesus face to face, nor did she crave to be recognised: she was content to be one of the crowd behind Him; but her heart was saying with the utmost confidence, "If I can but touch the hem of His garment I shall be whole." Her soul touched His soul more

than her hand touched His clothes, and she instantly felt that she was a new woman. In the same moment Jesus turned round to see her who had *so touched Him*, and, saluting her as "Daughter," said, "Be of good comfort: thy faith hath made thee whole: go in peace."

And held in great admiration by Him, was the poor widow, who, having but two mites, cast them into the treasury and went home destitute, but bathed in the comfortings of Heaven. For Jesus said, "It is more blessed to give than to receive."

And the mothers who brought their young children to Jesus deserve more than honourable mention. The apostles were cold to them, but *His Heart* glowed both towards the mothers and their children. He took the little ones in His arms, and breathed His Love into them and they were blest, and the mothers returned to their homes with a new life-long joy in their bosoms.

And intensely beautiful and blessed is "the woman who was a sinner," who followed Him into the rich man's house with her costly nard, and, while He was reclining at the table, stood behind Him in tears, pouring her golden nard, commingled with her tears, on His feet. Meanwhile, His host was despising the woman,

and suspecting his Guest's ignorance of her character. The rich Pharisee *said nothing*; but Jesus knew his thoughts, and had something to say to him:—"Simon, seest thou *this woman*? Thou gavest Me no water for My feet: but she has washed My feet with tears. Thou gavest Me no kiss; but *this woman*, since the time I came in, has not ceased to kiss My feet. My head with oil thou didst not anoint; but *this woman* hath anointed My feet with ointment. Wherefore, I say unto thee, many as her sins are, they are all forgiven. Thou thinkest coldly, and judgest keenly: she loves much and repents bitterly."

And Martha and Mary we must rank among the blessed women. For Jesus loved them, and found heart-rest in their home.

And we must believe, that the women who followed Him from Pilate's judgment hall to Calvary, with streaming eyes, bewailing and lamenting Him, are now sharing His Eternal Joy.

And what shall we say of the much weeping, much loving Mary Magdalene, out of whom Jesus cast seven unclean spirits? It is more than intimated, that there was no such intensely tender and cleaving relationship between any of His men-disciples and Himself, as between Himself and this woman.

She was the last to leave His tomb on Friday evening, and the first to visit it in the early dawn of Sunday. And "He appeared *first of all* to Mary Magdalene," and she had, and still has, the distinction of being the first witness to the apostles of His Resurrection—which she never doubted, but the men doubted.

MAN'S LIVING HOUSE.

Make the best blood you can ;
For from that living flood
Is built the Living man.

THE material and mortal body is truly the house we live in ; but it is much more,—it is our outer self and representative. Being the vehicle and instrument of the spirit, its condition is of the utmost importance. It is not only recipient of the Soul's life ; but it pulses inward its own lower life, which greatly qualifies both the affections of the Soul and her reasoning powers. The material body is an outgrowth of Nature's blood. After birth, the child grows to maturity by appropriating and transmuting planetary substances and solar elements into its own current of circulating life. The indwelling soul is the life of the blood, and thence of the body ; and God, the Infinite

Spirit, is the life of the Soul. It is through the Divine inherent Wisdom that every organ of the body imbibes from the flowing blood the nutriment which it requires. But the most vital properties of the blood are soon exhausted, and it becomes gross, heavy and comparatively dead : it travels back again, therefore, to be renewed, entering the heart at the opposite side, and having received vital inspiration through the lungs, goes on its way to nourish and revitalize the whole body.

We cannot fail to see how great a matter it is, that the constituents of the blood should be of the best possible quality. God indeed works everywhere,—in the sea, in the forest, in the garden, and in the soul and flesh of man, whatever their condition may be ; but with results corresponding with their condition. He cannot form an earthly sensual man into an angel-man until repentance and new desires have wrought a change in the condition of his Soul.

One of the easiest ways of attracting a low order of spirits, is for a man to yield himself up to the sensuality of the table. A luxurious dinner, and a few glasses of wine, have often broken the best resolutions, and completely changed the whole current of a man's thoughts and desires. The gases escaping from a loaded

stomach as certainly becloud the Soul, as the dense vapours of the earth intercept the beams of the Sun.

It is said that Sir Isaac Newton, when investigating the laws of light, in order to quicken his intellectual faculties to the uttermost, confined himself to a small quantity of bread and a little cool drink. St. Anthony seems to have lived to the age of 105 years on bread and water. And Paul, the hermit, on dates alone, attained the extreme age of 159.

Yet even with such examples, we are by no means advocates of either starvation, or asceticism. All extremes are evil, and lead to undesirable issues. An all round, balanced, genial humanity should be every man's aim. There is in him an amazing fulness, an amazing variety of distinct natures and powers : he is related to all that is God, by his spirit ; he is related to the interior universe of angels and spirits, by his Soul ; and by his flesh, he is related to the outer universe and all its creatures. There can be no doubt, therefore, that the temperate enjoyment of the whole variety of material good, and of spiritual good, and of Divine good, will be found most favourable to the health and development of his manifold nature. Above all, let him make straight, and keep open a *Highway*

for God's Influx, from his inmost spirit to his outmost flesh. The sweet Eternal Fire of God's Life of Love being kindled in him, will assuredly be kindled in others through him. Inspiration warm and tender, in silent musical octaves, will pulse from him, and affect many, who will neither know whence it comes, nor whither it goes.

THE NEW RACE.

THINK of Jeremiah, of all prophets, saying, A new Virgin-humanity shall yet appear on this earth, "*and go forth in the dances of those that make merry.*" He says, "The Lord hath appeared from afar to me, saying, yea, I have loved thee with an everlasting Love : therefore with loving kindness have I drawn thee. O Virgin, I will build thee again, and thou shalt be built." *Fer.* xxxi., 3, 4. Then shall the Virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and make them rejoice from their sorrow. The Breath of God shall be like an ocean of rapture waving within them ; and out of their long wintry experiences, their summer shall bloom and sing. No key, but that of Delight, will open to us the secret depths of

Love, Sweetness, Tenderness and Humility in the Divine Nature. "Let the Children of Zion be joyful in their King : let them praise His Name in the dance." *Psalm* cxlix., 2, 3. "Praise Him on the loud sounding cymbals : praise Him with stringed instruments and organs : praise Him with the timbrel and dance." *Psalm* cl., 4, 5. "Miriam, the prophetess, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances." *Ex.* xv., 20. "O clap your hands, all ye peoples : Shout unto God with the voice of triumph." *Psalm* xlvii., 1.

REVELATION IS OF THE SPIRIT, AND NOT NECESSARILY IN WORDS, OR BOOKS.

"THE Word of the Lord by which the Heavens were made," is not a book. The Incorruptible Word, by which we are born again, is the Living, generative Breath and Power of God. "Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets." *Amos* iii., 7. No age is without its seers ; who may either testify to their cotemporaries what they have seen, or hold it in sacred reserve. "I was in the Spirit, and heard a great voice, as of a trumpet saying, I am Alpha and Omega :

What thou seest write in a book." *Rev.* i., 2.
"The secret was revealed to Daniel in a
Vision." *Dan.* ii., 19. "I certify you, brethren,
that the Gospel which I preach is not after
man ; for I neither received it of man, neither
was I taught it, but by the Revelation of Jesus
Christ," *Gal.* i., 12. Again, "By Revelation
He made known to me the mystery." *Eph.* iii., 3.

"May the God of our Lord Jesus Christ, the
Father of Glory, give you the Spirit of Wisdom,
in the knowledge of Him :— having the eyes
of your heart enlightened" by your own secret,
vital experience. *Eph.* i., 17.

THE SIGNS ARE MANY, THAT A HIGHER KINGDOM IS SECRETLY GLIDING INTO THE KINGDOMS OF OUR WORLD.

It is not only kindling higher aspirations in
the race, and promoting an unselfish interest
in the good of others ; but it is operating as a
spirit of retardation on our baser passions.
Men are becoming conscious that a new
Judgment, a restraining influence is stealing on
their lower nature. They are secretly re-
buking their central vice, as inimical to the
development of their nobler humanity ; and a

new reverence for woman, with its purer thoughts, invades their bosom.

A new public sentiment is also forming about war, and all cruel sports. Sport at the expense of gentle, helpless creatures is simply atrocious. It is also unmanly, because it requires no courage. If a sportsman sincerely seeks the salvation of Christ, one of the first things which the compassionate Lord Jesus will save him from is his own wanton spirit.

NO AMOUNT OF *KNOWLEDGE* CONSTITUTES *LIFE*.

KNOWLEDGE is made up of fragments, innumerable items: Life is the Divine Unity. Knowledge, and the quest of knowledge, often lead men farther and farther from Harmony, Unity, Life. Lusting for "the tree of knowledge," they wandered from, and lost "the Tree of Life." Never think, therefore, that those who have knowledge of the greatest number of particulars, have most Life. They have not. Light is essential to sight; but men, who have neither light nor sight, can be very rich in Life. Some of our immortal poets were blind. Feeling is fuller of Life, and nearer to Life, than Knowledge. Those who

are in sympathy with God, and with men, have most of His Life. Life is Love—the source of beauty and fruit, smiles and songs. In death itself, Life shouts, “Thanks be to God, Who giveth us *the Victory!*”

“BECAUSE EPHRAIM HATH MADE MANY
ALTARS TO SIN, ALTARS SHALL BE
UNTO HIM TO SIN.”

Hosea viii., 11.

ALL the powers and influences of nature, and of God, combine to form man, *according to his bent*; and to minister to him according to his lusts, or his holy loves. If it be his will not to be irreligious, but to have a religion that is compatible with every species of self-seeking and sensual gratification, he shall have such a religion. “Israel hath forgotten his Maker, and *buildeth temples.*” *Hosea viii., 14.* “I have written to him *the great things of My Law*, but they were counted as a strange thing.” *Hosea, viii., 12.* “To what purpose is the multitude of *your sacrifices* to Me? Who hath required this at your hand, to tread My courts? *Your incense* is an abomination to Me: *your appointed feasts* My soul hateth.” *Isa. i., 11—14.* “He that killeth an ox is

as he that slayeth a man ; he that sacrifices a lamb, as he that breaketh a dog's neck ; he that offereth an oblation, as if he offered swine's blood ; he that burneth incense, as if he blessed an idol. *They have chosen their own ways. I also will choose their delusions.*" *Isa. lxvi., 3, 4.* It is absolutely certain, therefore, that animal sacrifices never accorded with God's will, but accorded with the corruption of the people, and were an evidence that they were incapable of a spiritual or true religion. "When I spake, they did not hear : but they did evil before Mine eyes, and *chose that in which I delighted not.*" *Isa. lxvi., 4.*

INFINITE SCOPE FOR ADMIRATION, WONDER, LOVE AND JOY.

WHAT a tempting gate opens to our contemplation in the exquisite leafage and bloom, fruitage and song of our earth ! But O the depths of the glory of God which are opened to us in the nightly sky ! One sun makes our day, one sun glorifies every latitude ; but hundreds of thousands of suns, shining in etherial space, do not make it light. Immense as are the oceans of light around all solar systems, the gulfs of darkness are greater. O

Holy Darkness ! Mother-Darkness ! Out of Thy womb all things have come ; and all the constellations of the heavens are but as little children lying in Thine Infinite Bosom-Ocean. And how buoyantly countless orbs of incalculable weight float in Thee !

Light, which reaches us from our sun in a few minutes, takes between three and four years to reach us from our nearest solar neighbour ; and takes four thousand years in coming from a star of the twelfth magnitude. But the more distant suns, which only our more powerful telescopes bring into view, require tens of thousands of years to radiate a beam of light into the atmosphere of our planet.

It is estimated that there are at least thirty millions of suns in our milky way ; and astronomers speak of thousands of such milky ways, which are not visible to us. If such conceptions are outside our religious life and thought, how can our worship be worthy of God ? If we look upon the glorious immensities of light as representing His Energy, we must regard the passive Ether as representing His womb. For, apart from the unity and interaction of both, the idea of His being the Creator of the universe, and our Father, would be inconceivable.

But, as offspring of the Infinite Father-Motherhood, how reasonable are our loftiest aspirations and hopes !

“THE GLORY OF HIS GRACE, WHEREIN HE HATH GRACED US IN THE BELOVED.”

Eph. i., 6.

GRACE is what God is to us : disgrace is what we are to God, until His grace has charmed us into unity with Himself. The disposition, or soul of Grace, is perfect love, unselfish Love ; but we must also include Loveliness of form and robe, otherwise our conception will be one-sided and defective. The Love of God in Christ Jesus makes us adoringly thankful and joyous ; but it will also make us exquisite forms of luminous humanity like the Beloved Throne-Man.

THE MODERN MADNESS OF SCHOLASTIC CRAMMING.

THE examination system arises principally out of the struggle to obtain pedantic celebrity and lucrative preferment. How little is the Council of Divine Wisdom heeded : “Let us not be desirous of Vain-glory, provoking one

another, envying one another." *Gal.* v., 26. "Let nothing be done through strife, or vain-glory." *Phil.* ii., 3. The things which scholars chiefly aim at are precisely the things which we least need. We need very much the produce of the field and garden : therefore the producers are men of honourable service, and should be honourably rewarded. Bread makers, cooks, and skilled mechanics in a thousand departments, are also essential to the public weal. And genuinely good men and women, of unpretending character and bearing, are invaluable everywhere.

To be heartily, delightfully merged in God's Fulness, and in each others interests, should be the end of Education. Cold knowledge is of small avail : barren self-culture will find itself outside the perfected Society of the future.

TO PARENTS.

ENTER into the larger truth, that your children are *much more* God's children than yours. Be prepared, therefore, to see your authority over them diminishing and diminishing : for you surely cannot be jealous of the more intimate and sovereign Influence of God.

Abraham found no scope for his development under his earthly father and mother, and, in the secret closet of his spirit he heard the voice of the Eternal Father, saying, "Get thee out from thy father's house and thy kindred ; and I will bless thee and make thee a blessing." "And he went out, not knowing whither he went." But God went with him, and that was enough for Abraham.

In His 12th year, Jesus intimated to Mary and Joseph, that they must resign their authority over Him. "How is it that you sought Me?" My way is larger than you can understand. "Know ye not that I must be about *My Father's* business?" *His* Breath stirs in Me ; and I must do *His* bidding.

Blessed are the children who know and feel that first of all God is their Father, and that they came forth from Him into the world.

Parents and Schoolmasters, Church and State, are without us ; but the Father of our spirits is within us.

HEALTH.

THE health of man, including his outer, his inner, and his inmost man, is a very large and complex idea. It comprises the interaction

and harmony of all his powers, visible and invisible. Health, reigning throughout our whole human completeness, is associated with unspeakable peace and joy. The incense of the affections is ever ascending, and the love of God descending ; and blending together, the human bosom enjoys the sense of a bridal unity with the Highest.

The life of man is larger and higher than the Sun ; and his health extends beyond all the powers of visible nature. "Matter is little in much : man is much in little." As a passing vision he walks the earth ; but his dwelling place is the immensity of Heaven, and the Eternity of God his real Home.

There is no name in Heaven, or Earth, which comprehends so much that honours God and blesses men as that of our Lord Jesus Christ. Jesus, who for a few days walked in Palestine, was a "man of sorrows," because He was the centre of earth's woes. But the Everlasting Man, Who was "before all worlds ;" and Who has obtained a Crown above all Heaven's Crowns, by redeeming and glorifying our sin-burdened nature, is the Fountain of Life and Immortality to the whole race. Under the fervent Heat of His radiations, our heavy shadows and the depression of our spirits flee

away. Summer owes all its enchantments and delights to solar virtue ; in like manner, the Glory of Christ makes man the embodiment of an exquisite and all satisfying Life. "I shall be satisfied when I awake in Thy Likeness."

THE DAUGHTER OF GOD, AS THE DAUGHTER OF SHAME.

HEAR her soliloquizing : "I must : I must not ; yet I must." O Heavens pity me,—with this vehement must, and the holy "must not" bound up together in my poor little soul ! The must rages on the surface of me ; but in my deeply hidden self abides the calm unchangeable "must not." The Soul of my soul abhors what still I seek. I loathe myself.

"Man in his passion and form of lust I despise, I detest : yet I seek him. And to feed his passion, I sink, sink myself more and more deeply in disgust and shame. What can I do ? The men who profane me, rioting on my body, call me ——— . They know not that there is within me a woman, chaster than the ordinary woman of legalized wedded life knows anything about.

"Do I charm and appease the man in whose veins the serpent of lust is rampant ? When

he comes to himself he will be smitten with poignant bitterness, that he has degraded both himself and me. Ah me, miserable ! It is death in life ! When the vile virulent heat has reached its goal, how swiftly it turns to deadly cold, from the breast to the feet ! ”

My precious, little sister, in the warm water of pure Love, suffer me to wash thy feet ; and thou shalt be “ clean every whit,” and uplifted into the sweet dignity and majesty of God’s own “ Likeness.” No one can see woman appreciatingly, until the sensual passion is dead in him. Then he will view her with wonder and reverence, as the most adorable of all the forms of God’s manifestation.

Do you ask me, how I can say, *Precious Sister*, to one whom I have never seen ? I will tell you. I have drunk of the Eternal Fatherly, the Eternal Motherly Spirit, into my Spirit ; and my love to you is as the Love of Jesus, towards the daughter who was brought to Him by cold self-righteous men, with the charge against her,—“ Master, this woman has been taken in adultery.” My love is His Love in me ; and how it longs to lead thee to the Divine Bath of the golden water of His Heart ! His Love makes me willing to assume the sin and shame of His daughter ; and to

breathe out to her a sympathy all the more shrill and tender because of her dishonour. Did He not come into our lost estate, to draw us out of our sin and misery, and to carry us home ?

Nothing but the most plausible and subtle simulation of love, could draw our sisters into the cruel snare. Unwillingly, and with bitterest after-reproaches, they fall under the charm of their flatterer and seducer. With yearnings which cannot be uttered, they sigh under the loss of their virgin-purity, and pine and wither with self-reproach.

Shed your tears, my sisters, at Love's feet. You know Him, out of whose mouth no severe word to woman ever came. He will more than forgive you : He will Create in you the ineffable Chastity,—deep, strong, invincible Chastity. Every vestige of your weak, fallen womanhood shall pass away ; but your part in the Divine Womanhood of Heaven shall never pass away.

QUESTION, AND ANSWER, OUT OF THE HEART OF GOD.

“I said, How shall I put thee among the Children ? And I said, Thou shalt call Me, my Father ; and shalt not turn away from Me.” *Jer.* iii., 19.

WHAT simple words from the depth of God's Fatherliness ! but how precious ! He longs to put us among His children ; but the difficulty is immense. How can I ? *His children* have no corrupt nature, nor have they Death in prospect. They are incorruptible ; they are beautiful characters ; they are unselfish in their dispositions, and sweetly gentle ; they are full of love, therefore, they are full of joy. They are God's Immortality in loveliness of form. Their number is numberless. We cannot count the stars : much less can we count His children. Their homes are called "the land of desire," "the pleasant land," "Paradise," "Beulah," &c., &c. In these regions, Existence more than fulfils our ideal of Blessedness. It is the "goodly heritage," which our Father's Love has provided for His children. His Presence is a ceaseless source of quickening and delight, renewing and renewing the buoyancy of their youth, in His own Everlastingness.

The great cross of His Love is, that the earth-born generations of man are not adapted to live in His Presence. "How can I" transmute them into My immortal children ? If they could repent, and loathe themselves in the present form of their nature, then I could

make them meet for the glorious Inheritance of My children in Eternal Light.

To lessen the great difficulty, our Father, in Jesus, comes in the very form of the fallen children. Inasmuch as they are partakers of frail and temptable flesh and blood, He, likewise, will clothe Himself with the same: He will thus overcome their tempters, and change and change their earthly form into the deathless form of the Children of Heaven.

We must, from our deepest heart, call Him "*Our Father*;" longing to be generated anew by His Spirit, for endless life with "His children." Then all nature will divide right and left: the new and living Way will open to us, and, in the glowing strength of God in Christ, we shall travel on and on, until we awake among the immortals, and see His face.

"I said, How shall I put thee among the children? And I said, Thou shalt call Me, My Father, and shalt not turn away from Me." Never! Never! Never! "For I will make an everlasting covenant with thee:" a covenant of intermarriage between My Spirit and thy spirit;—and thus bring about a perfect unity of Life between us.

OF PHENOMENA; AND OF WHAT UNDER-
LIES AND CAUSES THE PHENOMENAL
MAN AND PHENOMENAL NATURE.

To be ignorant and unconscious of the "Father of Spirits," is to be ignorant and unconscious of our essential humanity. The animal and mortal appearance which we present to outer observation is the effigy of man; but not man. Strictly speaking, "Man" does not exist until he is "the image and likeness of God." A greater distinction cannot possibly be, than between the man *born of flesh*, and the man *born of God*. "That which is born of the flesh, is flesh," and is a birth into illusions and delusions, into the pomps and glories of death. The glory of the whole world of flesh is the "vain show" of death, in which the mortal man walks to his grave. This is the glory which the tempter presented to Jesus, and which He resisted, and which is still resisted by every man in whom Christ lives and reigns. The "glory of the world" is a specious veil, hiding the True Light.

Self-intelligent scientists of the material plane, know absolutely nothing of the ground, and first causative principle of their own science. What a misnomer to call any thing

Science, which occupies itself solely about a mere parenthesis, and fails to see either the beginning of phenomena, or the end which they serve. But, however great the distinction between the things which are seen and the underlying Reality, let us be thankful that their *appearance* is an index of *the Reality*, which it hides.

THE UNBELIEF OF BIRDS, AND OF OTHER
CREATURES, IN MAN, FOLLOWS MAN'S
UNBELIEF IN GOD.

THE creatures treat me as I treat God : I mistrust Him, they mistrust me. I talked to the squirrels, and begged them to confide in me, and allow me to come near to them ; but they would have none of me, and hid themselves. Then I begged the deer to let us look each other in the face, that they might see and know that I had nothing but love to them ; but they shook their heads, and would not endure my near presence. After that I went to the birds, and said to them, "I am your lover, I abhor the gun and the snare, and will not infringe on your freedom : both you and your large liberty are sacred to me." But they refused to hear me, and fled.

Then the Spirit said, "When your race recover their relationship to God, and confidence in His love, the creatures will recover confidence in them." We and they are in one case. Our unbelief has severed all links, and filled us with suspicion, fear and unrest. Could we but grow up into love, universal love, and become forms, not of self-love, but of love, all the links would become attached to each other, the links between us and God, between us and the angels, between man and man, all over the world, and between man and all the animal races of the earth.

Teacher after teacher beckons me, saying, "Come with me, I will educate you and make you knowing." I reply, I shall be so thankful if you will. He leads me to school, to books, to church. I get taught indeed, and taught much; but I am just as unbelieving, and my heart is just as unresting as before. I am educated upon; but my nature is not educated. Instead of breathing freely all the way from God to the Ends of Creation, I am afraid of being stifled. My nature is of that extent,—from the First Cause, to the last effects. But, alas, my highest powers are dropped, as though they were of no account; and my remaining powers are in disharmony. My teachers

promise me, that if I only go on long enough, I shall be educated at last, and may be "a wrangler," and even "*Senior wrangler*;" but I plainly foresee that it will end in my being a ticketed fossil, or a mummy in church-clothes.

In my perplexity, I happily met with one who is as distinct from these dry teachers, as Life from death; and my whole nature seemed drawn to Him. But certain well educated men in long garments intercepted me, saying, "How knoweth this man letters, having never learned?" Others thought Him to be a new prophet raised up, and even more than a prophet,—“a Teacher sent from God.” As for myself, I could not resist Him: an irresistible impulse made me His disciple. He led me into the Corn-fields, to growing flowers and fruits, to the banks of the river, to the mountains, to morning and to evening. Thus I inbreathed health, and grew in freedom, as both a child and heir of nature, and a child and heir of God.

In pointing out to me the path to perfection, my Divine Teacher bade me to consider the impartiality with which the Sun gives his daylight and vital influences, "alike to the evil and the good, to the just and the unjust." Herein He Said, the Sun represents the perfection of

the Great Father's Love. "Be ye therefore perfect even as your heavenly Father is perfect."

LET US PRAY.

O LORD, Thy Name is high : Thy Praise is high. So high is our origin. From the sweet and holy heights of Thy Life, we have fallen into the depths of sin. But the Height has fallen with us, and is in us ; far, far within. Therefore, our very depth cries out for our Living God, yea, looks up, and lifteth itself up towards Thy Eternal Highness : O Thou most High ! We still trust Thee, from whom our being came. How wonderful Thou art ! Thy Love encompasses the depth into which we have fallen, and besets our very sin. Sin is deadly, but we shall not die : underneath us is Love's eternal floor ; and at our right hand are Love's Stairs, and angels on every Stair with outstretched hands to help us. We shall not die : but embraced, and strengthened by Love's atmosphere, rise from the dark depth of our sin and deadliness, to struggle upward and still upward, renewing our health and youth, to share, with all angels and regenerate men, the Immortality of our God and Father.

PRAYER IN THE MIDST OF CONGREGATED
BROTHERS AND SISTERS.

O LOVE, O Light, what an attraction Thou art! We gather to the God of our life : refresh us with the pure Air of Thy Spirit. Make us even more conscious of Thy glowing Love within us, than of the pressure of all that is without us. All the beauties of the earth, and all the stars of heaven, are but hints and shadows of the delightfulness of Thy Living Virtues. There are vast places within us, waiting and longing to be filled by Thy more than Solar Presence. The clouds and darkness of ages are cleared away from Thy Face in Jesus ; and if in Jesus, as He was, how much more in our Lord Jesus Christ *as He is!* Then He revealed The Father *to* men : now He reveals Him *within our bosoms*. And more, He reveals to us the mystery of ourselves.

O Thou "King of Glory," because Thou art completely the Image and Likeness of God, Thou art altogether human. Thou art "the Hope set before us." We shall be like Thee, and then satisfied. We bless Thee, we exult in Thee, because Thy potencies glow through our frailties, and through the horror and

darkness of our sins. And when the fallow ground of our souls is broken up, Thou sowest in us our future glorification.

We bless Thee for our sacred unity. We know little of each other ; but, in our deep inlying natures, we are all from Thee ; and our coming together is the coming to each of us of a larger measure of Thy Spirit. When Thou art with us, we are made to feel that the world of visible things round about us is a thick blind between us and the realities of our human Hope. Thy Spirit blending with our spirits, and our spirits with Thy Spirit, make a joy that cannot be expressed.

“THY NAME.”

O LORD, how manifold and how beautiful are Thy Works ; and Thy Name is written in them all. The flowers of the whole earth make a wondrous unity in diversity : the fruits of all latitudes make another unity in diversity : the birds another : the lakes, the rivers, and the sea another : the mountains and hills another. All these unities must be gathered up, and all other manifestations on the Earth, as helps towards the comprehension of Thy Name. After that, we must make a survey of the

constellated suns and planets of infinite space, and grasp them all as a unity ; and, even then, we shall be but a very little way towards the conception of Thy Name. For beyond all Thy Works, there remains the far higher and greater revelation of Thy Name in the unity of all the diversities of the human races of the Heavens, and of the innumerable suns and planets of the outer universe.

What a silence the contemplation of Thy Name makes within us ! But, what a pregnant silence,—full of wonder, ineffable admiration, adoration, aspiration, and the endless prospect of finding ever new delights and excursions of thought within the scope of Thy Name.

Great Father-Spirit, stretch forth Thy Heaven in our spirits, and be Thou the sun therein, lighting up our clouds with Thy Glory, and bringing to an end the icy coldness of our soul's death. Make us seraphically living with Thine own Life, and glorious with Thy Beauty ; for the home of Thy true Kingdom is within us. When we leave the earth, let us have no need to say to the Eternal House of Thy Glory, "Open to us ;" but, in the Virtue of Thy Breath, which we have breathed while in the flesh, let us glide into our native country and to the embrace of our kindred. Amen.

TO THE ALL-BLESSED MAN OF MEN:

LET Thy resurrective Power be our hidden life, and let Thy Ascension be our supreme attraction. Then the incense and the sweet spices of our hearts will always be wafting away to Thee ; and, through our angel-friends, Thou wilt shed upon us abundantly more than we ask or think. Thy Love-atmosphere kindles Heaven's Glory within us ; and we greatly live because Thou livest in us.

Thou Blessed Lord, in Whom alone we are blessed, we greatly long after all those, our brothers and sisters, who live only in the flesh and in the world, but not in Thee. O that their souls, our souls, and all souls, were as sparkling dew-drops, with One Living Sun in them all.

We are an immense family. Some are throne-angels, with marvellous powers and dominions ; and there are angels of a thousand ranks, grading down to the spirits of men in Hades, and to the spirits in mortal flesh. Spirit Divine, we are all offspring of Thine : Come from the four winds, O Breath, and breathe through us all. Thrill us all with divine sensations. Reign in us all, that we may reign in the endlessness of Thy Life.

When we joy in Thee, we shall joy in each other. The highest, eldest angels of Thy Presence joy in the least of us, when they see Thy Love glistening in our tears. Fathers and mothers joy in their children, because they partake of Thy Parental Joy. Thy Love includes all our loves, and makes them Eternal. Holy husbandhood and wifehood, fatherhood, motherhood, and childhood are from Thee and in Thee. Through their mothers, breathe into the hosts of little ones, who are now coming into the earth. Let their earthly bodies, that are now forming, be woven under the influence of Thy Spirit, that Thou mayest be manifest in their flesh. Thou lovest to come in the flesh ; that so Heaven and earth may be one family, breathing in unity.

To Thy poor sin-burdened, exiled children, the glad message, outspoken from Thy Heart, has come, "Return, ye children of men." And with how much keener zest we are returning to our Paradise, after having been driven and barred out by self-will and sin.

We thank and bless Thee Lord, that, in returning to Paradise and Heaven, we do not leave our dear, familiar human world. We come rather to the overwhelmingly greater myriads of the original human world. We

come to Love's Eternal Home, which is centred in, and crowned by One Human Lord of all; and Whose Humanity in us all is both our life and our unity for ever and ever.

THE CROWN OF THE YEAR.

WHAT a delight-giving Revelation of our God, is the golden year ! And what a prophecy of our more golden Hope ! The glory of nature is an annual vision : it comes, and it goes. It is not of the earth ; but wholly from Heaven's operation in the Earth. We plant and sow in hope ;—looking for something unspeakably richer and lovelier than that which we put into the ground. Both in our souls and our fields, God is, "the Resurrection and the Life." Fruit trees and flower-roots sink into a deep sleep ; but presently, under the silent Breath which lovingly embraces them, they awake out of sleep, and a vision of Heaven's Loveliness appears before our eyes. The Beauty of God clothes nature's nakedness ; and His Love glows through her heart, until her winter changes into summer, and her barrenness into a miracle of fertility.

When the enchanting vision of nature's spring, summer, harvest, has vanished, let us

remember that all that the golden months did for us, is with us : the honey of the year is gathered, the fruits are in safe-keeping, the corn that waved and glistened over a million acres is stored, the very scents are with us : nothing is lost.

With the warmest love of our hearts, we worship the God of the year. How exquisite are His works ! How admirable are His gifts ! And all His works and gifts are crowned by the man-womanhood of His own race. But, we must not judge of His children from the November, December, January of their mortality ; but from the June, July and August of their Hope. Let us cultivate "the fruits of the Spirit ;" let us abound in the milk and honey of human kindness ; and let the fragrance, which comes from the marriage of heaven and earth, make the atmosphere of our homes. And earnestly let us covet the wealth which will go with us when we leave the world ; and be still ours when we enter upon the summer of our eternity with the glorified children of the higher human Homes.

TALKING AND SINGING.

PREACHING must needs be the testimony and persuasive power of some one individual ; but

song represents unity. In all our churches the mixed multitude agree to make one harmony. If they *spoke* out their minds, there would be great diversity, and even dissension among them. But they can *sing* together as though they were one soul. And were most persons to declare their conviction and experience, would it not be that Heaven responds even more to the songs of the church than to the preaching?

Now, while all sections and divisions of the church faithfully and lovingly maintain their distinctions, should they not also, in some unmistakable way, demonstrate before the world, their essential unity? There are "many mansions," or distinct societies in "our Father's House," but His Kingdom is one. And all God-loving and man-loving souls must long to see the unity of His Family-Kingdom represented on the earth.

Is not song precisely the open gate into which all Christians, of every name, might enter, and sing Heaven down into the earth? The greater their diversity in unity, the more Heaven will be attracted. "Sing unto the Lord a New Song." "Thou shalt call thy walls Salvation, and *thy gates Praise*: then the Lord shall be thine Everlasting Light, and

the days of thy mourning shall be ended." See *Isa.* lx., 18—22.

Let all God-fearing, God-loving people show the world that One Spirit, the right brotherly-sisterly Spirit of Christ animates them: the nations will then begin to be ashamed of their standing armies, their war-ships, and their horrible guns. When the breaches of Zion are healed, and praise waits for Him in her gates: then "out of Her shall go forth the Law" that shall rule the world. "*Nation shall not lift up sword against nation, neither shall they learn war any more.*" *Isa.* ii., 3, 4. *Mich.* iv., 3.

"I AM."

FATHER of all, Creator of all, Thou art One, and all. Thou only *art*. Thou alone hast essential, enduring, eternal Being. Only in Thy Being have we any real being. Hold us in being, by holding Thyself in us, and give us the persistent will and power to hold ourselves in Thee. Let the spirits of all departed men and women be filled and energized by the ever-living substance of Thy Glory;—that they may inspire and help us who are still subject to the temptations and

tribulations of the flesh. And let us aspire after victory, struggling to overcome the dominion of the world, that our spirit-friends may not be dragged down by us. Yea, prevail Thou so mightily in us, that the forces of our corrupt nature may not be able to stand against Thy new creation. By earthly generation, we are shapen amiss,—“in iniquity,” as one of old deplores. So secretly and sweetly create us anew, that our old nature may not take alarm and offer resistance. Save us from the most pitiable of all conditions, that of being so dulled and blinded by our earthly state and the glory of this world, as not to be able to see the Glory of Thy Kingdom. Let us not be so engrossed by the possessions and pleasures of time, as to have no appetite or aspiration for the possessions and delights of the Eternal human life.

FRIENDSHIP'S CROWN.

THE crown of friendship is the communion of the child-spirit with the Father-Spirit, the bride-spirit with the Infinite Bridegroom-Spirit. O Love, beyond degree, Thou art ours, and we are Thine. We throw ourselves on Thee. When we contemplate the maze of things,

visible and invisible, in which we are set, we are bewildered ; but we hasten to Thy bosom, and are at Rest. The waves roll round us and over our heads, and we are insufficient to contend with them. But Thou art Lord and Master ; Thou art our Sufficiency. Divided from Thee, we should be wrecked, and never reach yonder shore of Peace.

We are not only afraid of the powers and influences that are contrary to us ; but we suspect ourselves of deeper evil than we can discover, we suspect our repentance of hypocrisy, we suspect our very prayers of insincerity, we suspect everything that we can do ; but we are the children of Infinite Love, and Infinite Love will never leave, nor forsake us. We shall be cleansed and made glowingly pure by the infusion of Love's Spirit ; and Love's own Righteousness will be rooted and grounded in us for our inherent strength and our robe of beauty. The poor unsightly root, that despaired all through winter, began to hope in spring, and was glorified in summer. So we, who only find despair in ourselves, have found spring-time and hope in our God, and summer reigns for us in the Son of His Love, and will reign in us, and we shall reign with Him. Coldness towards God, and a

craving for the pleasures of pollution, formerly reigned in the heat of our self-love ; but now, love to Him glows in the very centre of our self-loathing, casting out fear, filling us with thanksgiving, and assuring us that we shall become perfect in Love.

MAN AND WOMAN.

OUR Father, reveal to us what is the relation of man and woman, *according to the order of eternity, as generated by Thee*. What can save our hearts, and our intellects, from captivity to the present natural relation of man and woman, but a clear perception of what the relation was, prior to their fall and degeneracy, and what it is in the Kingdom of Heaven? Thou hast said, "Ask, and it shall be given to you." We ask Thee for the knowledge of ourselves ; and we crave a specific answer, that we may understand wherein we are in disorder ; and that our affections may aspire after the beauty, harmony and bliss of the man-womanhood, which is both a revelation, and an experience of the perfect unity of Thine own Nature.

We are human, and must have a human salvation. We are human, and deeply need

right human illumination. We are human, and pray that our will and desire may be subject to Thy law and process, in the recovery of our Divine man-womanhood.

ALAS, OUR FIRST DIVINE ESTATE IS
LOST.

THOU Fountain of our first generation, fallen as we are, Thou seest how we lift ourselves up to Thee. Through creaturely generation we are become as tares, thistles, thorns in Thy field; but, inmost, the roots of all the flowers and fruits of Thy garden are in us. The evil which has happened to us, and which our wills have adopted, and strengthened, and made our own, tenaciously cleaves to us; and yet it is a sore burden to us. We cannot deliver ourselves: we can neither unmake, nor remake ourselves. But nothing can shake our confidence, that the Father-mother of our first generation has the power and the disposition to regenerate us. We say not, as one said in days of darkness: "Where are Thy bowels towards us? are they restrained?" But, in the unspeakable joy of Thine own Revelation, we come to Thee, saying, Take us anew to Thy Bosom, inwrap us in Thy tender mercies, and bring us forth

anew. Let the warmth of Thy Heart towards us, which has never abated, be our courage and hope. Through our temporary loss, and Thy wondrous renewal, we shall be more firmly established in Thy Love and Righteousness : our experience will be richer ; our bliss will be more intense, and overflowing ; and our usefulness to all self-willed and unhappy spirits vastly increased.

THE EARTH TURNS FROM HER SUN ;
AND IT IS NIGHT.

WE bless the Wisdom and Goodness of our Father, the Creator of all worlds, for withdrawing from us the light of day, and for thus opening to us the starry gate of the universe. The most complete and perfect blind in Nature is light. O man, inquire whether the sum-total of thy science does not hide from thee the Science of thy science, and every thing that is most worth thy knowing. First, apprehend the Causal Science, and the higher fields and planes of science : then thy crude little earth-born sciences will do thee no harm. The galaxies of suns which open upon us in the infinite Ether are too much for us : we stand still, we hold our breath, we gaze, and

thought is silenced. We can but adore and wonder; O gate! As we gaze and wonder, should we not wonder at our wonder? Who are we? What are we? The glittering immensity, which we behold, wonders not. Nature only wonders in us, not in herself. In us, it is awestruck by its boundlessness, its sublimity, its variety, its harmony: Nature worships in and through man, who is at once God's offspring and hers. Lord, what is man?

Turning from the Starry temple of immensity, and looking into ourselves, we wonder still more, for a higher, vaster cosmos confronts us; and we contemplate a nobler, diviner rank of being. Thou findest no sufficient scope for Thyself in the universe. Without man, Heaven and earth would be a meaningless house. All Thy desires are completed and Crowned in Thy children. In them the created and the Creator are intelligently one.

Those who having lost themselves in their earthly birth, and found themselves in the Divine, Everlasting Man, find Thee and know Thee *in themselves*, as they cannot find Thee, nor know Thee, in firmamental Splendours. They are conscious of the thrill of Thy Life, they enter into fellowship with Thy Love and Wisdom, and contemplate their enlargement

and development through the endless unfoldings of Thy Fulness in their experience. We tenderly pray for our dear brothers and sisters, who have made their future gloomy by their mistaken past. Open their prison-doors, and lead them forth into their great life and expectations, *as Thy children and heirs.*

IMPATIENCE OF THE VEIL BETWEEN HEAVEN AND EARTH.

ONE cried, "Oh that Thou wouldst rend the Heavens and come down." *Isa. lx., 1.* He did come down, and dwelt among us; and one "saw the heavens rent, and the Spirit descending." *Mark i., 10.* And when Jesus had finished the work which He came to do in our flesh, "The Veil of the temple was rent in twain from the top to the bottom." *Matt. xxviii., 51,* and *Mark xv., 38.* "*The Veil is done away in Christ.*" *2 Cor. iii., 14.* And He is the first fruits of the race. The new and Living Way is opened for us. "Brethren, we have freedom and authority to enter in." "Let us draw near with a true heart, *in full assurance of faith.*" *Heb. x., 19-20.* It was written: "The Lord God will destroy, 'swallow up,' the Veil that is spread over all nations: and the

reproach of his people shall be taken away from off all the earth." Then, and not till then, shall men say: "*This is our God*: we have waited for Him: This is the Lord: we will be glad and rejoice in His Salvation." *Isa. xxv., 7-9.*

What are our awakened, God-kindled souls, but points of the world's anguish piercing the Heavens? And do not the heavens pierce us? Can the innumerable members of our race, who are now living in our Father's Glory, hold themselves aloof from us? The thing is inconceivable. Their God is our God. Through them His Spirit presses towards us, to help us out of sin, suffering and death. "The whole need not the Physician."

We confidently believe, that the redeemed myriads above will more and more open their hearts and doors to our shrill cries; and organize help for us. They have potencies which we have not, and they must exert them on our behalf, for they are Christ's potencies. Have not our dear ones gone up from us, that they may be closer links between God and us, and between Heaven and us? By our ceaseless aspirations, let us draw down the diviner Element in which they live; and, as it prevails, will it not dissolve the separating Veil?

Heroically, we must will to breathe the same Element which they do, until our very flesh is charged with it, and changed by it. If our flesh has been the dwelling-place and medium of self-will, lust, and the spirit of this world, shall we rest until it is as literally the house of God, and the breathing medium of His Breath?

VIVISECTION.

UNIVERSAL good will, and pre-eminently the mercifulness of God, have come into the world in Jesus Christ. He is the beginning of the race of God on the earth, as distinguished from the selfish, barbarous, cruel race of nature's generation. "The Lord is very pitiful, and of tender mercy." *Jas.* v., 11. "Through the tender mercy of our God, the Dayspring from on high hath visited us." *Luke* i., 78. And in the catalogue of virtues which are said to characterize God's elect, "bowels of mercies" are assigned the first place. *Col.* iii., 12. "The elect of God" are Jesus Christ and *His race*.

In His charge, "Preach the Gospel to every creature," the primary reference is doubtless to man; but it is impossible to restrict its

application to the human family. The word "creature" means every living thing. The gentleness and tender-heartedness of God are generated in every member of the race of Christ.

The tender mercies of our natural race are cruel. Think of what they call "sport;" and of what they call "science," in the slashing and torturing of innocent animals. A terrible wrong, an outrage, is committed against the Nature of God and against His Gospel, in the desecration and wanton destruction of His creatures. The whole suffering, groaning creation is said to be waiting for the deliverance, which will come at the manifestation of the right human race. "The earnest expectation of the Creature waiteth for the manifestation of the Sons of God." *Rom. viii., 19.* Therefore, the men who, under any pretext whatever, torture God's creatures, are not his true sons, but demonized sons. In calling themselves "*medical men*" they aggravate their crimes, and petrify their sense of justice. In the name science, they justify their groping ignorant atheism, by assaulting, maiming, and devilishly prolonging the sufferings of their weak and helpless fellow creatures.

Hideous and revoltingly obscene as is the

practice of Vivisection, the charge also must be brought against it of the grossest ignorance. Such loathsome processes of violation render all insight into Divine order an impossibility. No Vivisector shall ever see the laws of life : he is the enemy of those laws, beclouded and confounded by the fumes of his own desecration. It is perfectly just to characterize his Art as groping ignorance, because it presumes on an analogy between the smoothly, sweetly-working organs of life, and torn and tortured organs, which are swiftly lapsing into chaos and death. The cutting, sawing, poisoning of living forms, in order to know more about life, is besotted superstition. Life is holy, and impenetrably hides itself from the execrable operators. Their science is prurient, cruel, cunning, and filthy ; and as full of delusion as of heartless conceit. It is the boast of hell's humanity, that, under the title of progressive science, it has succeeded in building its chamber of horrors in the midst of society. The Vivisector's truths are all lies : true science retires further and further from his atheistic abominations. Eyes accustomed to the violators' trough have ceased to be eyes which God can teach. In order to make an approach towards true science, the explorer must set

himself in the Creative Light. Were he not befooled by his own fond delusions, he would perceive that there is a whole discrete degree of severance and distinction between man and the animal world. Instead of climbing the Altar-stairs to Divine Wisdom, the Vivisector goes down and down to "the abomination which maketh desolate." Henceforth, he has *no God*, and he is *no man*, for Man is "the image and likeness of God." The Vivisector demonizes his soul, by severing himself from the goodness, purity, innocence, and tenderness of God.

And as no man, by dying, can escape his own acts, Vivisectors should reckon on being themselves subjected to the experiments of hell's scientists. For, by nature and by name, they are "tormentors." The cruel will be seized, and punished by their own cruelties, and by the multitude of their stronger and unscrupulous associates.

RITUALISM.

A TRUE priest, we are told, "is not made after the law of a carnal commandment; but, *after the Power of an Endless life.*" In the progress of the Soul towards the perfection of

being, "there is a disannulling of all ritual, because of its weakness and unprofitableness." Ritualistic habits, "standing in gifts and sacrifices, in meats and drinks and carnal ordinances, can never make those who do the service perfect." "For this cause, saith the Lord, I make a new covenant with you, by putting My Life into your hearts, and calling you to walk in the freedom of the Spirit." "Where the Spirit of the Lord is, there is Liberty." "Brethren, you have been called into Liberty; only be careful that you use not your Liberty for an occasion to the flesh;" which would be license, and utterly at variance with the Liberty of your new humanity in Christ. "By Love, serve one another. For the whole Law of God is fulfilled in one word:—Thou shalt love thy neighbour as thyself." "Therefore, saith Lord Jesus, Whatsoever ye would that men should do to you, do ye even so to them: for *this is the Law and the prophets.*"

"OUR FATHER WHICH ART IN HEAVEN."
HEAVEN, then, and not earth, is our first birth-place. In other words, in our original condition, we were spirits and not flesh: God was our Father, and Heaven our Home. When, for

the sake of foreign experience, our spirits were involved in earthly flesh, they were submerged and stupified, and neither know themselves, nor whence they came. God is Spirit; and our spirits are His children and heirs. In teaching us to recognize our *descent* from God and Heaven, Jesus encourages us to cherish the idea of our *ascent*, as a perfectly legitimate and orderly prospect. Our descent is involution in earthy matter, and consequent humiliation: our ascent is evolution and glorification, with the advantage of not only knowing the divine and central life, but also the remotest circumference of created things.

“HALLOWED BE THY NAME.”

“OUR Father” is Ineffable, and we partake of His Ineffability. We cannot fathom ourselves, we cannot measure our powers: there are unexplored entities and regions in us. We are spirits, in touch with the Infinite Spirit; and we live and breathe in His unsearchableness. “Hallowed be Thy Name.” We regale ourselves in Thy immensity, in the wonderfulness and harmony of Thy Nature, and in the Bliss of Thy Love, which is Eternal Life,—Thy Life and Thy children’s life. “Our Father.”

“THY KINGDOM COME; THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH.”

LET Thy pure, glorious, and all blessed order of things, as it was in the beginning, and as it is still in Heaven, prevail over all the disorder and misery of the earth, until the triumphal bridal unity of Heaven and earth, of centre and circumference, be consummated. Earth is a honey-comb, which Mother-Heaven is preparing; and she will never rest until she has filled it with her sweet and holy virtues. The prayer is not for our entrance into the Kingdom, but for the entrance of the Kingdom into us. If the heavenly nature be forming in us, our birth, or awaking, in Heaven is certain. “We shall be satisfied when we awake in Thy Likeness.” And, for the present, the bosom-peace and sweetness associated with the uniform aim to do the will of our Father is a great reward.

“GIVE US THIS DAY OUR DAILY BREAD.”

“THE new-born babes,” which are forming in us for Heaven, need daily the Bread which comes down from Heaven. “My Father giveth you the True Bread out of Heaven:

that you may grow thereby." "The Bread of God is that which cometh down out of Heaven, and giveth life unto the world." *John* vi., 32—35. Cravingly, Love's disciples reply, "Lord, evermore give us *this Bread*."

"AND FORGIVE US OUR DEBTS, AS WE
FORGIVE OUR DEBTORS."

WITHIN "Our Father," lives His Infinite Motherliness. "He delighteth in mercy." "Thou, O Lord, art a God *full of compassion* and gracious, and *plenteous in mercy*." "I forgave thee all that debt because thou desirest Me." Let us, therefore, as His dear children, be like Him, and put on bowels and mercies towards one another, even towards the greatest offenders. "Thus speaketh the Lord of hosts, saying, *Shew mercy and compassions*, every man to his brother." *Zech.* vii., 9.

The more we are forgiven and bathed in holy mercy, the more deeply we loathe our past sins, and deplore our innate corruption. God forgives us ; but how hard it is to forgive ourselves !

“AND LEAD US NOT INTO TEMPTATION;
BUT DELIVER US FROM EVIL.”

WE must treat the two clauses here, I think, as one prayer. For we are living every day in a world of temptation; and clothed with a body of flesh, with warm and soliciting appetites in favour of sensuous indulgence. Now we must not pray to be out of our flesh and out of the world, in order to be out of the reach of temptation; but we must ardently pray that all our temptations may issue in conquest. We shall be subtly, powerfully tempted; but in every instance let us betake ourselves to prayer, that the temptation may not prevail. In every temptation, “God makes a way of escape,” but, unless we are watching, we shall not see the way; and, unless we pray for Divine strength, we shall succumb, instead of fleeing into the arms of God. “I pray not that Thou shouldst take them out of the world; but Thou shouldst *keep them from the evil.*” “Thanks be to God *Who giveth us the victory*, through our Lord Jesus Christ.” “The Lord will deliver us from every evil work; and preserve us unto His Heavenly Kingdom.”

“Now unto Him Who is able to keep us

from falling, and to present us *faultless before the Presence of His Glory, with exceeding Joy*, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for evermore. Amen."

LOVE.

"LOVE, or thou livest not ; Life is more
Than counts by pulses, make thy gain
Thy brother's welfare ; so thy store
Shall prosper, nor thy work be vain.

Walk where the Master bids thee ; shun
No rough path, or deserved rod ;
Right up the sunbeam, seek the Sun ;—
God's Light must lead to God."

DEFINE YOUR TERMS.

PRIOR to every discussion, the principal terms should be defined with rigid precision. For example, you hear persons contending with very warm zeal for the Atonement, without intimating what, in their view, lies behind the term. Often, if they only defined exactly

what they mean, their conception would already be refuted. That is, it would express the arbitrary juridical action of human courts ; and not the vital process of God, in man's purification and renewal.



MAN.

IN thinking of man, inquire what plane of his nature rules your thoughts. Like a house with many floors, and with outer and interior, and more interior rooms, man includes in himself many planes and involutions.

There is his ordinary, natural, simple plane ; but there is also in him an infernal plane, which is capable of hideous development ; and there is in him a sweet heavenly-natural plane, awaiting evolution : higher and more interior is his heavenly-spiritual plane : still higher and more latent is his heavenly-seraphic plane. Highest, and inmost of all, is his Divine-Human plane. On this plane we are intimately related to the Original, the First-born, and all Causative Man. Here we find the clue to all planes, and the solution of them all. The First, and all inclusive Form, is the Judge and Interpreter of every form.

The human form, as we know it, is greatly debased, and void of the enduring substance. Do you ask, "How do we know that?" We answer, By the very fact that we are able so to judge it. For were we not, in our spiritual nature, already above it, we should be utterly incapable of the sense of humiliation and shame.

THE FIRST ESSENTIAL, FOR THE INDIVIDUAL AND FOR SOCIETY.

How is it possible that a man should breathe out and distribute the Divine Love, unless the Divine Nature be rooted in him? But men seek after every species of earthly knowledge and earthly wealth, much more than for regeneration. By education and the multiplication of their possessions, they even entrench themselves against the Regenerator. How then can there be either right government, or a satisfactory state of society in the world, while the soul of mankind is deficient of the first Essential, namely, the Life of God?

The race of which I seek to be a unit is not nature's race, and, therefore, not Anglo-Saxon, nor French, nor German, nor European, nor

Asiatic, but the all-comprehending race of God, the Christ-race which sums up and harmonizes Heaven and earth;—the only enduring human race.

It does not interest me to know of what planetary nation or people I am a lineal descendant. To whatever secondary sources I may owe my natural soul with its clothing of flesh and blood, I glory in my descent from the Firstborn Man,—God in Human Form,—the Father of all the humanities in the Heavens:—"Our Father Who art in Heaven." And I resolve that my sensual generation shall be utterly transmuted and supplanted by His generation. He calls me out of my earthly-native country, out of my father's house, and from my fleshly kindred, that I may be of the Eternal House and family of God.

I am called out, likewise, from the conceited people, Jews and Christians, who think themselves better than others; that they are *God's elect people, and others not.*

"I beseech you that you walk worthy of the vocation wherewith you are called, *with all lowliness and meekness, with long suffering, forbearing one another in love* : endeavouring to keep the Unity of the Spirit in the bond of Peace."

“In lowliness of mind, *let each esteem others better than himself: not looking each of you to his own things, but each of you also to the things of others.*” “He giveth Grace to the lowly.” In other words:—Let your spirit be at the greatest remove from self-justification, whether of your person or your views, of your character or your work. To those who in every way differ from you, God gives His Spirit as freely as to you. Neither do our opinions unite us to Christ, nor do their opinions unite them to Christ; but One Spirit unites them and us to One Lord. “One Lord, One Spirit, one body; One God and Father of all, Who is above all, and *through all, and in you all.*” Impose your opinions on no one; but walk in love, and be a vehicle of the Spirit. “Of a truth, I perceive that God is no respecter of persons.” “God hath showed me, that I should not call *any man* common or unclean.”

“The First” Man, the Eternal Man, is God “in fashion as a Man.” All the human races of the universe are from Him; and the human significance of the universe is from Him. There are neither material nor celestial worlds which are not human. “For *by Him* were all things created that are in Heaven, and that

are in earth, visible and invisible : and He is *before all* things ; and in Him all things are summed up and held together." Therefore is He, of necessity, the universal Rectifier and Redeemer. As, indeed, He said : "It behoved Christ to suffer." If there be evil, and its consequent suffering, in the universe, they must lie upon Him. Inevitably, the Firstborn is the Bearer of the children's sin. "It behoved Him to be made like His bretheren." "The First must Himself become the Last, in order to fill all things," and reconcile all things to Himself. Into whatever disorder the ends of creation may lapse, He regards it as His part and privilege to effect a reconciliation between the ends and their Eternal Beginning.

He that descends into last conditions, is the same Man that ascends above all Heavens ; and from His Height draws all to Himself. Draw thou Him down into thy soul and body, thy bosom and brain, even as He draws thee to aspire after completeness and eternal life in Him. In the unity of this double attraction between thyself and Him, thou art a prince of God. Persist, therefore, in regarding thyself as wedded to the Ascended Man ; and thou shall overcome all things, and as surely

ascend as He is ascended. Look upon thy life on earth as thy golden opportunity of leading down the Divine Human element into the air of the world. Be thou its tabernacle, and it will radiate from thee, and fulfil a service beyond any thing that thou designest or knowest.

I suppose, our brethren, the Roman and Anglican ecclesiastics, have no more doubt that their pre-eminence is of God, and their authority directly under His sanction, than had the zealots of Judea in the time of our Lord.

But should they not take warning, and fear, lest, under a tenacious reverence for their traditions, like the Jews, they steel and fortify themselves against the Living Christ of to-day. In holding fast to their fossilized system, they are in imminent danger of having neither eyes, nor ears, for God's progressive revelations. Happy are the men who disclaim the high conceit of being His special representatives, and are chary of assuming an air of self importance before God, or men. In the sky, the field, the garden, and throughout nature we are deeply impressed, not only by the vastness and the freshness, but by the universality, the spontaneity, and impartiality of the Divine Spirit.

WORSHIP DOES NOT CONSIST IN
BEGGING.

No beautiful child is always begging. Why, then, should you be constantly begging God to do this thing and the other. Begging is not worship: begging is not communion, nor is it any evidence of Love. If you delight in what God is, and in what He does, give your delight free expression; and He will fulfil and satisfy your aspirations. If God is the *Lover* of the soul, should not the soul be His *loveress*? "Delight thyself in the Lord, and He will give thee the desires of thy heart." And how many desires are latent in thy heart, which thou hast not courage to put into words!

BEWARE OF APPEARANCES.

SUNLIGHT is a blind that hides from thee the immeasurable universe. Be instructed, therefore, and take heed lest the glory of the world obscure the higher glory. Neither suffer the wonderful mechanism of thy house of flesh to hide from thee the superior structure of the man who lives in the house. Nor allow the superficial science of earthly things to prejudice thee against the Secrets of Wisdom. "If the light that is in thee be darkness, how great is thy darkness?"

THE SONG OF SONGS.

THE Song of songs is the Poem of our central life, uttered, and uttering itself, in endless changes. It has its rise and perpetual fountain in the Infinite, whose Oneness includes both the generated Energy, and the Womb of all things. "Let us make man in OUR image." Hence the twoness in oneness of humanity, which is the soul of poetry, the inspiration of romance, the joy of love, and the Crown of Life.

In and through this central law and passion, "the Lord commandeth the Blessing, even life for evermore." What is "the Tree of Life," but the ceaseless action and reaction of these two poles of being? Nor, apart from the Two-in-Oneness, both of God and of the children of God, would the endless renewal and youthfulness of life be possible.

The Divine Daughterhood, which is involved in the Only Begotten Son, makes Him equally Bride and Bridegroom. "He that hath the Bride (in Himself) is the Bridegroom." Therefore is He the Beginning and Divineness of Marriage; and the Kingdom of Heaven is all a marriage-unity. It is the land of Beulah; and Hephzibah intimates the condition and experience of every inhabitant.

Art thou an heir-heiress of the perfect life, the endless life?—Then, “Thou shalt be called by a *new name*, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt be called Hephzibah, for the Lord delighteth in thee, and thy land Beulah.” *Isa.* lxii., 1—4. Ultimate society, therefore, is represented as “*Coming down from God out of heaven, prepared as a Bride adorned for her husband.*” Then, “God Himself shall be with them and be their God, and shall wipe away all tears from their eyes, &c., &c.” *Rev.* xxi., 2—4.

The holy Womanhood of the earth is intent on preparing the world for the descent of this kingdom,—“as in Heaven, so on earth.” Woman is slowly, surely, ascending towards the height, the sweetness, the purity, the beauty of her nature, as it is in Heaven and in God; and she will irresistibly attract men to God,—to God in her, and her in God. And not before she ascends to the height of her dignity, and puts on her divine-solar garments, will man rightly know her, nor come home to the divine nature in himself.

THE COMING FORCES OF BROTHERLY
LOVE, AS DISTINCT FROM THE FORCES
OF SELF-LOVE.

A WORLD-WIDE contention is coming on between these forces. It is important, therefore, to understand which of these forces are of God. For the forces which embody His Spirit and Purpose are destined to prevail. It is not possible to doubt that the emperors, kings, and governments of this world, with their great military and naval forces, are the forces of self-love. By their very dreadfulness, by their defiant attitude and their murderous intent, they plainly declare themselves to be not the forces of brotherly love; but the infernal forces of self-love. Their design is to uphold the few in state and power, in wealth and luxury, against the many. They are directly contrary to the Spirit of Jesus, the Lord and the Christ of all men: they are not, therefore, the forces of God, but the enemy of God.

There is but One Man whose right it is to reign over the nations: namely The Man who represents the Infinite Father; the Man who is Love, and reigns solely for their good.

In teaching men to claim their descent from God, saying, "When you pray, say, *Our Father*, which art in Heaven, *Thy Kingdom come*," He has taught all men to combine together in brotherly love against the forces of self-love. The people, as distinct from the present ruling classes, must internationalize and organize themselves under Christ, as His Kingdom; and the majesty of their calm brotherly unity will eclipse and supersede the old world's pretentious majesty of brute-force, glitter, and retinue.

As King over all kings, and Lord over all lords, our Christ has been organizing His Kingdom of brotherly love in the Heavens; and its myriads are ready to co-operate with the brotherly myriads of the earth, in bringing about the fulfilment of the ancient decree, that, "He shall have dominion from sea to sea, and from the river unto the ends of the earth: all things shall bow down before Him, and His enemies shall lick the dust." "Be wise now therefore, O ye kings: be instructed ye rulers of the earth."

TO ALL GENTLE-MEN AND GENTLE-
WOMEN OF HIERARCHICAL SPIRIT
AND HABIT.

DEAR brothers and sisters, have you not assumed the Name of our Lord Jesus Christ, rather for your own purposes than for His? Certainly He has given you no authority for what you have set up. Do you not enbondage your own spirits, and warp your humanity, by claiming the submission of men and women to your self-constituted ecclesiasticism? You egregiously misrepresent both Jesus, and what He would have man to be. Good and thoughtful men turn away in disgust from your arrogant solemnities, to find freedom with Christ. He requires nothing of men, but that they receive His Spirit. "If the Son make you free you shall be free indeed." "Where the Spirit of the Lord is, there is Liberty." But, "Take heed and beware of the leaven of the Pharisees." "Beware of the scribes who love to go in long clothing, and love salutations in the market places, and the highest seats in their assemblies." Popes and priests have corrupted the way of Christ; and we should show forth our allegiance to Him, by resisting them.

"Apostolic descent," indeed! They are rather descendents of the priests who persecuted the prophets, and killed the Lord. Jesus is the Goodness of God in Human Form, walking among every-day men, not ecclesiastically, but in pure simplicity. And when He found His apostles disputing among themselves who should be Pope and Chief, He beckoned to Him *a little child*, and said, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven." You must be "converted" from the papacy of earth and of Hades, before you will be meet for the perfect Humanness of Heaven.

The All-Life, the Infinite Life, generates for ever its All-inclusive Form. The All-inclusive Form is "The Word," in Whom, God has brought Himself out to view. Of necessity He is prior to any generated or created form: "before all worlds." This Firstborn, is the Absolute Man, the Beginning and the Type of the humanities of the universe. "Let us make man in our Image."

The Divine Man, directly begotten of the Bosom of God, and for ever in the Bosom of God, is the All of Truth, from the All of Life. He, and He alone, can say, "I am The Truth." Scriptures and mental definitions may

be about the Truth : but they are not "The Truth."

From the beginning, men will substitute knowledge for Truth ; but all the branches, or lines of knowledge, in heaven and earth, are neither Life nor Truth. The Personal God is Life, and Life's Truth, and His Spirit in man, whether angelic men, or planetary men, is the all of Life and Truth which they possess. "I am the Truth and the Life." "Abide in Me, and I in you. As the branch cannot bring forth fruit of itself, except it abide in the Vine ; no more can ye except ye abide in Me."

ASPIRE, THAT YOU MAY BE INSPIRED.

GOD rays Himself out towards you, through His Divine Humanity ; and longs to become man in you, that you may be man in God and in Eternal Life ; but you must will to inbreathe Him. The Sun freely rays itself into the earth, and all creatures and plants live by inbreathing the emanating beams. The effluence freely shines on statues, gate-posts, and tombstones ; but, they live not, for they inbreathe not the Vital ray.

All inbreathing becomes out-breathing ; but not as the inbreathing, so is the out-breathing.

For every man, every creature, every plant gives out his own, or its own qualities in the expired breath. Mignonette and Chamomile inbreathe the same Solar atmosphere ; but in breathing it forth, it is laden and qualified by the distinctions of their nature. Lily, Violet, Rose, inbreathe the same Ether, but in pulsating through them, it takes on the peculiarity of each plant. The same Lord inspires Moses and David, Peter and Paul ; but each in out-breathing the Spirit of the Lord, out-breathes himself also.

“IS CHRIST DIVIDED ?”

IF to all Christians “there is but one God, the Father, and one Lord Jesus Christ,” should they not, for the glory of God and of Christ, show forth their unity before the world ? Should not representatives of all churches occasionally meet together for mutual recognition, on the common ground of their faith in Christ, their one Lord and Saviour ? Their unity in Him is every way greater, and ought to be more controlling, than their distinctions. The declaration of all parties, not for any one division of the church, but for their common Lord, may be the one pre-requisite to the

coming of His Spirit in greater, richer fulness.

Individuals and churches who declined to enter the all-embracing unity of One Spirit, would give evidence against themselves, that they preferred the bondage and the limitation of their own ecclesiasticism to the impartial, universal Spirit of Christ, and of humanity in Him. No church could repudiate the common bond of brotherhood in Him, without thereby confessing that it is dominated by religious selfishness and self-righteousness. God regards all the churches with an equal Love. Christ is in them all. "Is thine eye evil because I am Good?"

Under settled doctrinal forms of belief and ceremonial routine, souls become fossilized, and cease to receive God in His present and living manifestations. Revelation is progressive: the Spirit is ever leading, and leading, to higher and larger conceptions of the Infinite Father and His purposes. If we stand still, we part asunder from the Living Christ-Spirit: we remaining fixtures in the dead past, while He and His operations are far in advance.

The Breath of Christ's new coming is stealing its way into the planet's atmosphere, and it is powerfully quickening the thoughts

and firing the hearts of "the common people." "With God there is no respect of persons." He does not love the churches more than He loves the children of the world. Herein He gave offence to the religious classes in Palestine. They murmured, "He *receiveth sinners and eateth with them.*" "He is gone to be guest with a man who is a sinner." "God so loves *the world,*" that He gives His Christ not more to the men who call themselves Christians than to Mahometans, Buddhists, Parsees. Yea, He is specially drawn to the outcasts of society. He appeals on their behalf, to those who love Him, "Let Mine outcasts dwell with thee."

"HOPE THOU IN GOD."

ALL the angelic Heavens, and all the constellated suns and their planets do but partially represent His Fulness. His Spirit, therefore, operating within thy spirit, is as if all the good influences of the starry hosts, and of innumerable heavenly mansions were converging to help and bless thee. If only thy spirit looks to God lovingly, longingly, they all do converge and co-operate for thy good. For

they are all from Him, and in Him ; and He is all that they represent, and *more*, infinitely more. "Why art thou cast down then?" The All-Living, All-Loving One loves thee, and is actually in contact with thy spirit.

Dost thou doubt this contact? Only think truly of thyself, and thy doubts will all vanish. Oxen and sheep are content in the pasture, and have no concern about to-morrow : fish appear to find satisfaction in their single element : the birds seem not inclined to commit suicide, although they have neither store house, nor barn. But thou who hast the freedom of field, and wood and mountain, of sea and air, and to whom night opens the splendours of the illimitable universe :—thou with all thy stores and luxuries, and indulgencies, in rich variety for all seasons, hast the feeling that all is not enough. Thy thoughts and desires overleap all bounds. Whence is this, but that the Infinite Spirit is in contact with thee, and plays upon all the chords of thy being,—thy mind, thy senses and thy passions. Thy scope is clearly then in the Infinite, the Eternal. Whatever may be thy possessions, or thy wants, *thy Hope is immense*. Enter into it, and thou will find that all thy ambitions are narrower and poorer than thy prospects.

“Hope thou *in God!*” His Lovingness is infinite, His wisdom unsearchable, and His resources endless.

TO THE EMPERORS, KINGS, GENERALS,
AND GREAT MEN OF THIS WORLD.

O SIREs, the thing that you do, and aim at, by your military and naval forces, is not of Heaven, nor Christlike; and, therefore, neither beautiful nor good. What enemies to the unity of the race you have been and are! and what obstacles in the way of human freedom and gladness! When “the god of this world” tempted Jesus to assume your greatness and manner of life, He replied, “Get thee behind Me, Satan.” But in you, Sires, this fallen prince finds large scope for the lust of empire. You tax and oppress your people, in order to your own aggrandizement, the lust of dominion, and the maintenance of your armies:—idle men, reserved to fight and kill at your command. All of which armies you have severed from the people, that they may be ready, at your command, to subdue the people under you; and to go forth, brothers against brothers, for purposes of destruction and wholesale murder. One tithe of the sums

which you annually exact from the people, if in the hands of benefactors, would provide parks, museums, libraries, and amusements for all.

When you reflect upon it quietly, you will come to the conclusion that the people are not *your* people at all, and that no single man in your legions can justly be servile to your authority. Both soldiers and people owe their loyal and loving obedience to quite another King. Their Lord and King is also your Lord and King. Have you not read the Divine prophecy?—"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, hid themselves from the Face of Him that sits on the Throne."

Remember you not also, that in the very days that Kaiser Augustus was taxing anew the peoples of his world-wide empire, the King of all kings made his appearance in the weakness of a new-born babe? And though resisted, and resisted, by all Cæsar's powers, Cæsar's empire eventually broke up, while He went on "conquering and to conquer." This same King of kings is coming now in the Breath of His Power; and "the common people," the masses, welcome Him, and are

kindled into enthusiasm by His Breath ; but the old masters of the world are perplexed, "their hearts failing them for fear, and for looking after those things which are coming on the earth." The reign of the One Right Human King over this world can no more be hindered than the dawn can be hindered in supplanting midnight, or spring prevented from superseding old winter. All hail, to the Peoples' King. "Come, Lord Jesus."

THE WISDOM OF RESERVE.

FOR your life's sake, reserve your life. The more intense your thought, and the more exquisite your enjoyment, the more you should diminish the quantity and the duration of your work and bliss. Blow up your fire to a white heat, and you very rapidly consume your fuel. Flowering plants are vigorous until they crown themselves with bloom ; but the more profusely they cloth themselves with beauty the more rapidly they exhaust their vitality. Bloom and fragrance are great delights, but they are very costly. We thank the vine, the peach, the orange, &c., &c., for their fruit : they are triumphs and miracles in the vegetable

world ; but when they are sparing in their yield, or when they observe for a whole year, a sabbatic fallow, we should admire their reserve and freely forgive them. Again, the more excellent and highly flavoured their fruit, be not disappointed if the quantity is so much the less : for transcendant gifts bless others, but they impoverish the givers.

Let men and women learn, and profit by, the lesson which the fruit trees and flowering plants teach. Especially should those, who have gone up above the natural plane of experience and service, remember that intense life, the Divine electric life, is associated with an exhaustive expenditure. How many are paralyzed and die before their time ! Under the cerebral pressure of a too exacting system of education, the muscular frame of boys is often starved and undeveloped ; and the contour of beauty, grievously sinned against in our girls.

“WHAT ARE THESE TWO OLIVE TREES ?”

“THESE ARE MY TWO WITNESSES.”

“WHAT are these Two Olive Trees upon the right side and upon the left, which empty

the golden oil out of themselves 'to feed the seven-fold lamp?'"

The angel answered, "These are the two sons of oil that stand before the Lord of the whole earth." And, in one of John's visions, they are declared to be God's "Two witnesses, standing before the Lord of the earth." *Zech.* iv., *Rev.* xi. The two witnesses are clearly the two Loves, which, according to the teaching of our Lord Jesus, comprehend the whole will of our Heavenly Father. And, because they are two Loves, they are the two human Joys. The first is the Joy of love to God, Who to the renewed soul is an infinite and eternal fulness and variety of delight. "The second is like unto it," and is the delight of loving every other human being, as we love ourselves. These two loves fulfil all that God requires from His sons and daughters. And in them, so far as they prevail, we shall find unfettered freedom of spirit, and pure satisfaction. They constitute the all and in all of heavenly life and heavenly society; and when we pray, "Our Father, Who art in Heaven, *Thy Kingdom come*," we simply breathe out the desire that His blessed and beautiful "will may be done on earth, as it is done in Heaven."

“These are My Two Witnesses.” It is also written, “I will give Power to My two witnesses.”

We must free ourselves not only from time and place, but from every man's personality, if we would rightly know God's Witnesses. For He is One Infinite Love and universal Lover ; but “not a respecter of persons.” Wherever the two Loves are, the one ascending to Him, and the other going forth to every creature, there are His Witnesses. Jesus is the embodiment and manifestation of both : therefore is He “the Bridegroom,” and Joy-bringer to the race. Moses was no Bridegroom to the souls whom he led out of Egypt, nor was his message one of “glad tidings of great joy.” Nor did either Elijah, or John the Baptist, come in the Bridegroom-glow, nor in the service of impartial universal Love. As the herald of the Bridegroom, our Lord says, “Among those who are born of woman there has not arisen a greater than John : nevertheless the least in the Kingdom of Heaven is greater than he.” “Can the children of the bride-chamber fast, while the Bridegroom is with them ?”

From these two living Loves, represented by the two Olive Trees, comes all the True

Light of the world. "I am the Light of the world." His hidden root-life was love to God, and love to men; and the forth-branching of His Life in the world was the manifestation of these Loves. No one truly believes in Christ, in whom these two Witnesses are not apparent.

BEWARE OF PRIESTS.

THEY seek "dominion over your faith." "Be ye not of them, nor like to them." "Call no chief, or head of any church, father, or pope; 'for One is your Father Who is in Heaven:' nor make any man your final teacher; for Christ is your Teacher: neither yield ye to any one who assumes authority over your faith; for Christ is your sole Authority."

"Call no man Rabbi, for One is your Lord and Master; and all ye are brethren." *Matt.* xxiii., 8, 10., *John* xiii., 13. Ye popes, cardinals, priests, &c., &c., what are you but the self-appointed Pharisees of whom we are specially warned, by your Lord, and our Lord?

Stand aside all of you! You mislead our souls, you obscure our faith, you are obstructions between us and our Lord, Who is at once our "Way," our "Truth," and our

“Life.” “As the serpent beguiled Eve, through his subtlety, so you corrupt the minds of men from the simplicity that is in Christ.”

Let mankind everywhere claim the privilege of being the sons and daughters of God, through the Spirit of Christ dwelling in them; and let them “beware lest any man spoil them of their freedom, through vain deceit, *after the tradition of men, and not after Christ.*”

SUMMER.

WHAT a triumph summer is of exquisitely balanced powers! Think, first, of the Living Glory of God, Pure Love, prevailing through the heavens of all angel-hood; thence through the sun; and thence through the earth and all things therein:—One Glory, under many veils, —one Harmony of innumerable forces and elements!

In a less veiled, but more hidden way, the vital Glory of God is ceaselessly pulsed into the atmosphere through the souls of all God-loving men and women. Christ, in His glorified Humanity, is the summer-glory of our souls. Is His essential Glory less freely ministered to souls, than the summer glory of nature to our fields and gardens, birds, bees,

&c., &c.? His Glory is destined to fill and gladden all souls; and to unite all nations in one bond of Divine Brotherhood. Let us help the coming of His Glory, by being larger receivers and better mediums. The operation of His Glory within us, is the secret law of our glorification. What we are involving now, will evolve from us hereafter.

“THE IMAGE OF GOD.”

How do I know that perfected man is God in manifestation?—His Fulness brought out to view? Because, man is the finality of the universe,—the all in all of Evolution. He is the First Cause looking us in the face. If God *were not infinitely* Human, man would disintegrate and be dissipated. But if the Human Form be the Centre of the Infinite Spirit, and the Organ of His operations, then the integrity and perpetuity of humanity is guaranteed. “Glorify Thou me with Thine own Self, with the Glory which I had with Thee before the world was.” “And the Glory which Thou givest Me I give to men.” “Because I live, they shall live also.”

IS "THE FALL OF MAN" OF ULTIMATE ADVANTAGE ?

YES ; because God assumes it, that man may be even more glorious at last, than in his first estate. "I am the First and the Last."

Angels, who retain their first estate of innocency, are wanting in fulness of being : they have not gone out from the Centre into the ultimate experiences of the circumference. "To which of the angels said He at any time, Thou art My Son ?" Are they not all ministering spirits to the heirs of all things ?

THE COURSE OF LUCIFER : AN ADMONITION.

BEWARE of the pride and subtlety of the intellect : lest thy understanding should cease to be the servant of Love, and become the servant of Self-love, and prurient Self-seeking. Light is not its own offspring : all True Light is from Love's passional womb. God is Love, and thence Light. Light is the robe, veil, or hiding place of what is prior and more Vital. Love's Wisdom is infinitely distinct from Luciferian illumination, or intellectualism.

LET ME NOT BE SELF-SUFFICIENT.

No ; let me rather owe my Completeness to another self, and my other self owe her completeness to me ; and we in our twoness in oneness, oneness in twoness, derive our love-life from God, and find our completeness in Him.

IS INTERCOURSE BETWEEN GOD AND
MAN POSSIBLE ?

HAD He not given us to share with Him in His own Nature, it would be impossible. But, being "partakers of the Divine Nature," it is not only possible, but essential to the realization of our rank and dignity. When we recognise out hidden divinity, and the series of future evolutions of which it is susceptible, we stand in awe of ourselves ; and fear, lest we should profane our birthright and lose our inheritance.

"Our Father which art in Heaven," we bless Thee that there can be, and is, an exquisite interblending and marriage of Thy Spirit and the human spirit. We are conscious of upliftings into Thy Infinite Life : Thy Love glowing in us, makes for our joy of life, and illuminated by Thy Mind, we have understanding. We literally walk with Thee in

field, and wood, and garden, seeing and feeling Thy nearness in the living, growing corn, and in the ripening fruits. We ascend the hills and delight ourselves in the breathing loveliness of the landscape. We know our blooming, singing, fruiting earth to be "none other than the House of God, and the gate of Heaven." And through that "gate Beautiful," our God comes to us very manifestly. Our Father's exquisite works make an irresistible appeal to our sensibilities; and spontaneously our love pulses itself into His Bosom. Entranced by the livingness and lovingness, the wisdom and the beauty of His creation, what longings kindle within us to be renewed by The God of Summer's ten thousand charms! Seeing that the earth's response to her bridegroom, the Sun, crowns her with beauty and bliss, we eagerly yield ourselves to the embraces of *our Sun*, which is Pure-Love, that our wedding-garment may be evolved, and our souls satisfied with delights.

THE SUN AND THE DEWDROP.

THE Sun to the Dewdrop: How beautiful you are!

The Dewdrop to the Sun: You are my

beauty : without you, I am a drop of cold, dark water.

The Sun : Whatever you are, you are a sweet wonder to me : I see not myself in myself ; but in you I see myself. I am greatly drawn to you.

Dewdrop : I neither see myself, nor you ; but I have a delightful feeling, as of being thrilled through and through, in your Presence. I am too happy in you : I tremble lest I should die of bliss.

Sun : You can't be happier in me than I am in you : I find no such rest, nor tenderness, in myself, as in you.

Dewdrop : Take care ! For if you are too fond of me, you will eat me up.

Sun : What ? can I only preserve you, by defending you from myself ?

Dewdrop : Ah me, I must confess it : If you do not save me from yourself, you cannot save me *for* yourself.

Sun : I love you intensely ; but, believe me, I do not wish to swallow you up in myself. What am I to do, that I may both love you and preserve you ?

Dewdrop : You must pay me short visits, and favour me with long absences.

THE DAY OF DOOM IS THE REDEMPTION
OF HUMANITY.

THE inheritors of titles, governing powers, and the lords of wealth, have played the part of Egypt towards the people. Saith the King of kings, the people's king, to the powers that be, "I have seen" your love of authority, and domination by heartless and brutish forces; and "I have seen the affliction of the people, and have heard their cry; for I know their Sorrows; and I am come down to deliver them." Be wise now therefore, ye powers and governments; for the iron rod is now in the forge which will break in pieces the oppressors.

Christ, *in the people*, has been prostrate under your feet. You have not subjected your will to His will, but you have subjected His will to your self-love and lust of Empire. Were you only combined to do Christ's will, the inhumanities and cruelties of the world would soon be at an end. But hitherto the European powers have drawn their inspiration from Demons, and not from the Lord Christ. Their war-camps are a profane and hideous spectacle. "Let God arise, let His enemies be scattered. As smoke is driven away, so drive them away." When "He maketh wars to cease unto the

ends of the earth," "Then shall the people praise Thee, O God, yea, all the people shall praise Thee."

GORDON.

BEFORE going to Africa for the last time, he said over and over again : "I would give my life for these poor people of the Soudan. How can I help feeling for them? All the time I was there, every night, I used to pray that God would lay upon me the burden of their sins, and crush me with it instead of these poor sheep. I really wished it, and longed for it."

Such love as this did not die with his death. Rather through death it was perfected. We cannot doubt, therefore, that his spirit will untiringly seek to influence and help all who are lovingly and patiently labouring for the regeneration of the African tribes. He was sacrificed for them ; and has gone up into his ascended life to bless them. Yea, and they will be blessed, and eminently show forth the child-like genius, the social humour and natural pleasantry of the Christ-life.

And should not the noble spirit of Gordon and his Self-sacrifice, inspire and persuade the

British people, that the beginning of their real and enduring ascendancy lies in the conquest of their spirit of pride and revenge ?

JUDAS.

As compared with the chief priests, Judas seems to me a beautiful character. He loved money ; but "he brought again the thirty pieces of silver to the chief priests." He had delivered Jesus into their hands ; but he no sooner saw that He was Condemned, than he hastened back to them, making the frank, open confession, "I have sinned : I have betrayed the Innocent blood." But the priests were callously indifferent, and held him to his bargain, saying, Innocent, or not innocent, "What is that to us ? See thou to that." "He cast down the silver pieces in the temple and departed ;" but could no longer endure his existence. But the priests in their fixed and relentless enmity against the Innocent One, demanded His death : "Give us Barabbas : Crucify Jesus," was their cry. And though neither Herod nor Pilate condemned Him, nothing could satisfy the priests, but His public execution. O ye priests, ye priests, there are no sins in the whole world so loathsome to

God as your religious solemnities. My poor brother, Judas, I will hope for thee. Who can wonder at the sevenfold reiteration of, "Woe to you Scribes, and Pharisees, hypocrites." in *Matt.* xxiii. And that again and again, they are declared to be "fools and blind," "blind guides;" and finally, "a generation of vipers?"

THE LAW OF GOD.

FOR ever and for ever the Law of God must be the Living process of His operation. Only very partially and inadequately can this Living process be represented either by speech or type. It must become the experience of an adequate personality. "The Word of God" is God uttered in a Living, organic, harmonious, all including Form. This Form has been from everlasting; and is God,—the Beginning of all forms. The Infinite Essence is inapprehensible and therefore unnameable; but the Object, called God, is the revelation, and knowable manifestation of the Eternal Essence. "The Man of men," The Divine Firstborn of all the human races of the universe is the Effulgence, the very Image and Likeness, the Fulness, the "All and in all" of the Invisible

Omnipresent Substance. The *Substance* is what *stands under*, or lies behind all manifested life.

The God-Man, "The Word," is of necessity the Supreme Law, and Law-giver, by Whom, and through Whom, all worlds are generated, and all fallen and disordered worlds redeemed.

The cold, stony, mosaic laws, said to be ordained by angels, but not kept by those to whom they were given, are nothing more than forms of divine condescension to a people utterly incapable of receiving the Law of God, as the Living and Ruling Energy in the centre of their souls. But their prophets from time to time said, The time would come when God's own Life should be the ruling Law and *experience* of the race. "In those days, saith the Lord, I will put My Law in their inward parts, and write it in their heart, and I will be their God, and they shall be My People." Wherefore, Paul writes, "If that first covenant had been faultless, then should no place have been sought for the second. For, *finding fault* with it, He Saith, Behold the days come, saith the Lord, when I will make a New Covenant with the people, My Living Covenant, My Everlasting Covenant with their Souls, living in their affections and thoughts. Thus, "I will

be *their God*; and they shall be *My People*."

"All our fathers were *under the cloud*; and were all baptized into Moses, *in the cloud and in the Sea*."

GOD, AND THE GROUND OF GOD.

EVERY manifestation has its own secret ground or essence. Unitarian Christians mean by God *the secret ground of God*: Trinitarian Christians mean by God, *His manifestation*. The former say, Come, and let us worship and bow down before the omnipresent Ether: the latter say, Come, let us bask, and ineffably rejoice, in the Glory of God, as it shines forth from the Face of His Eternal Humanity. John says, "God is Light, and in Him is no darkness at all." But the ground of the Light is the hidden, unnamed Darkness, or womb of the manifested Glory. "The people stood afar off; and Moses drew near unto *the thick darkness where God was*." *Ex. xx., 21.* "He made Darkness His Secret Place." *Ps. xviii., 11.*

The Divine-Solar Humanity of God is manifoldly more than any, and every species of impalpable, subjective theosophism.

WINE AND DREGS.

THERE is no reason why we should treat the dregs contemptuously. They give strength and colour to the Wine. Let the Wine rest on them, and extract all the virtue out of them. Only, when you want a right human beverage, let it be clear of the dregs. There can be no earthly form of life without a substratum of dregs. And without divine sagacity, the man of our planet is in danger of believing in nothing but dregs, and of becoming dregs; but as long as he can, he will wring out the dregs and drink the foul liquor. In no angel, no devil, no God, *nor* in any divine spirit in himself, will he believe. His superficial knowledge he calls "positivism:" phenomena-positivism! He sets out with the weakest of all presumptions, viz., the adequacy of his senses, for all knowledge. His cultured earthly understanding is his God, and the laws and facts of material nature are his only gospel. Dregs, dregs all!

The men who are *truly scientific*, never divide the ponderable from the imponderable, matter from spirit, nor effects from their origin and end. But there are auspicious signs that the pioneers in the two grand provinces of human inquiry are slowly advancing towards a

meeting-point. Not only is there an affinity between natural and spiritual science; but, their harmony is absolutely essential before the claims of either will be entitled to full respect and confidence. The harmony is possible, because, both spheres are from and in one God, and the universe persistently celebrates the unity of the invisible and the visible, the spiritual and the material. Moreover, man is himself the Epitome of this sublime and wonderful unity. And the highest possible demonstration has been presented to us that spiritual nature, and physical nature, with the Divine Nature inherent in them, can meet and be perfected in the human form. "God manifest in the flesh," is the coalition of the Highest with the lowest,—the unity of the Central and Infinite Life, with the utmost circumference,—the marriage and intermarriage of "The First and the Last." But, the incontrovertible proof that, in our world, this holy unity is ruptured, is set before us in the notorious fact of "Christ crucified." Lower proofs may be cited from the experience of every spiritual man, and from the final divorce, by death, between the spiritual and the physical man. "Christ crucified" is simply the acme of this terrible disorder.

But we are authorized to look for the perfect union of spirit, and its form: for "Christ crucified," became Christ glorified; and at one with God. And He is the Firstfruits of the ultimate and universal unity between God and the ends of creation.

These premises (which include the constitution of the universe, the constitution of man, the facts of our Gospel history, and of our own experience), make it abundantly clear, that to be prejudiced against either physical or spiritual science is a sign of a very defective and one-sided mind. Let scientists of the material plane, and those of the higher plane, mutually avail themselves of each others investigations. Otherwise, spiritual scientists will have no basis for their superstructure, and material scientists will have no staircase leading up from their ground-floor. They will be ever wringing out the dregs of their material existence, and drinking nothing but the foul mixture from the cup of mortality.

THE SERPENT, THE HORSE AND HIS RIDER.

IN his dying hour, Jacob spoke of a certain tribe of his sons, as "a serpent in the way, an

adder in the path, that biteth the horse's heels, so that his rider falls backwards."

The Scriptures uniformly ascribe to the serpentine intellect, or the materially inclined understanding, rare powers of penetration, and a comprehensive store of knowledge. "Ye shall be as gods knowing good and evil." "Be ye wise as serpents." "The children of *this world*, in their generation, are wiser than the children of Light."

Observe that Jacob is not speaking of the literal serpent, or adder, but of an order of men who are as the serpent, or adder. And a very important order they are in their own esteem, on the ground of their copious and exact knowledge of material things. Their minds are prostrate and devoted to the analysis of physical objects. Dust is their all in all. "Dust thou art, and unto dust shalt thou return." "Dust shalt thou eat all the days of thy life." "Dust shall be the serpent's meat."

From the beginning of history, and in every age, there have been a species of men, who avow it to be their special mission to divorce the material universe from the spiritual and causal universe. Since their only wisdom is Death's-head-wisdom, let them be true to their

profession, and rejoice, if they can, that nothing of them will survive the remains which they consign to the dissecting room. Right human wisdom is Divine human Wisdom, and has quite another method, and another end.

Imagine Socrates, or Plato, being asked whether materialism or physical research were the chief scope of man's powers ! What, then, is man ? they would have inquired. For, if man's highest powers be not physical, it is impossible that physical things can be the ultimate and highest scope of his powers. If man be not a spirit, like God, if he be only Death's-head galvanized, let him by all means dismiss the spiritual as irrelevant. And this is what our leading physical explorers do. They never, therefore, speak a word to our spiritual and eternal nature. But they ride on very high horses : ere long, however, the riders fall backward into their own element,—the Dust. The human understanding, like a noble horse, touches the ground ; and there the serpent lies, awaiting the opportunity of insinuating his poison, and of prevailing with the human mind to abjure the uplifted life. For all things that are on a level with the ground, the reasoning powers of the materialist, become very acute and self-confident ; but he has no

faith, no divine insight, nothing that lifts him above the ground.

Instead of allowing the sensuous element of the soul to be the governing power, I hope the reader, through the higher illumination and nobler reason of faith, will be able to subdue and govern it; that a Hope worthy of God may uplift and gladden him. Then, "thou shalt tread on the lion and adder: the young lion and the dragon shalt thou trample under feet." With the eye of an eagle, thou shalt calmly survey the whole scope and reach of the earth-bound mind, while pressing on towards the Sun and Source of Love, Wisdom and Righteousness,—the Theatre and Home of Eternal Life.

"WHOSE SEED IS IN ITSELF."

EVERY species of grass and corn has each its own form and seed: all plants of beauty and of fragrance have their distinctive seed: the peach and orange, and all the fruit-trees, have their individual forms, and yield their own seed for reproduction and perpetuity. The Infinite Spirit subjects His operations to the peculiarities and conditions of each plant and creature. Cattle and fish, birds and insects, are widely

distinct, and their distinction is carefully conserved: they have in themselves their own seed for endless propagation. Likewise man, the crown of the animal world, secretes his own seed, from which come mortal men like himself; but no immortal man can be generated from his animal and mortal seed. Divine and immortal men can only come from the seed of the Divine Immortal Man, Who is God, imaged forth as the First-born of His Divine race. The transcendent Man of men has His own transcendent seed, and propagates Himself. It is perfectly legitimate and logical that mortal men should beget mortal men, and that the everlasting Man, Who is in the Bosom of God, and is God, should beget everlasting men. Our "hope of Glory," therefore, from the seed of the Divine Man in us, "Christ in us," is an inevitable sequence. We must, ultimately, be "like Him," and "with Him," and in perfect Harmony with the Infinite Spirit, as He is.

TRUE RELIGION, OR LOVE TO GOD, IS
CARING FOR THE POOR AND NEEDY.

"I COMMAND thee, saying, Thou shalt open
thine hand wide unto thy brother, to thy poor,

and to thy needy, in the land." *Deut.* xv., 11.
"Blessed is he that considereth the poor : the Lord will deliver him in the day of evil ; and he shall be blessed upon the Earth."
Psa. xli., 1-3. "A good man dealeth graciously: he hath dispersed, he hath given to the poor : his righteousness endureth for ever."
Psa. cxii., 5-9. "He that hath pity upon the poor, lendeth to the Lord ; and that which he hath given will He pay him again." *Prov.* xix., 17. "He that hath a bountiful eye shall be blessed." *Prov.* xxii., 9. "He that giveth to the poor shall not lack." *Prov.* xxviii., 27.
"Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." *Dan.* iv., 27. "When thou doest alms, do not sound a trumpet before thee, that thine alms may be in secret : and thy Father which seeth in secret will reward thee openly."
Matt. vi., 2-4. "Inasmuch as you have done it to one of the least of My brethren, *you have done it unto Me.*" *Matt.* xxv., 40. I am in the poor, the sick, and the sinful : what they have to bear, I bear. "Give alms of such things as you have ; and behold, all things are clean to you." *Luke* xi., 41. "Sell that you have, and give alms : make for yourselves purses which wax not old, a treasure in the

Heavens that faileth not." *Luke* xii., 33. "Make to yourselves friends by the mammon of unrighteousness; that when it shall fail, they may receive you into everlasting habitations." *Luke* xvi., 9. "Distribute unto the poor, and thou shalt have treasure in Heaven." *Luke* xviii., 22. "Charity will cover the multitude of sins." *1 Pet.* iv., 8. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the Love of God in him?" *1 John* iii., 17.

PROSAIC SCIENCE AND POETIC SCIENCE.

MATERIAL science is servile in spirit, and very prosaic. It dissects and analyzes, destroys and wanders in the realms of Death; but is blind to the secret Cause which organizes harmonic wholes out of dissociated atoms. Life and its Love, Love and its Life retire from the prosaic scientist; but pulsate very glowingly through the soul of the poetic scientist. He is inspired from within, and luminous with arch-natural Light: the scientist who hunts after knowledge exclusively from material forms and dead organisms, walks and works in gross darkness, and knows not whither

he is going. The poet is by no means averse to material forms : on the contrary, he loves them, and sees into them. His musical lines embody a spirit and wisdom, equally derived from the invisible Causal Source, and the visible world of manifestation.

Wherefore, let us be chary of prurient investigations, and the dry, one-sided knowledge of mineral, vegetable, or animal structures. Not by mere searching, but rather by sighing and deep breathing, yea, by the fond *in-breathing* of the Infinite Love-Spirit, will our right organ of knowledge be prepared.

If fluids become solids, if the bodies and bones of all animals and all men arise out of a flowing stream ; and if nothing but the mild heat of the mother bird converts the fluid substance of her eggs into the bones, feet, plumage, and wings of her brood ; where is the scientific improbability that the Divine Man, by His pervasive Influence, should generate human souls into men having His own substance and image ? If the Lord Jesus, in the Eternal Heavens, be Man according to God's Idea, Divinely organized Man, the potency of His Spirit must be adapted to the generation of a divine human race. If the man of flesh generates a race like himself,

then the Divine Spirit-Man, by sowing His seed into our souls, will inevitably make us *His race*, and like Himself.

All other processes of making us into children of God have, therefore, been annulled for their weakness and unprofitableness ; and the Prototype of Humanity, in His own Power of Endless Life, is creating us anew unto God and our own immortality. And no one can say that there is any thing arbitrary in this process of our salvation. If there be no absolutely Divine Man, there cannot be a Divine race ; but if there be One, then, on strictly scientific principles, there can be multitudes as innumerable as the stars in etherial space, or as the sand on the sea-shore. To bring us out of our dilemma into His own Perfection of Form and state, the Divine Firstborn must first come into our condition, and by His persistence and conquests work His way out, by making our nature a partaker of His Eternal Perfection. This work, which is the crown of all works, is done in Christ. Wherefore, He is able to save to the uttermost all those who come to Him, by helping them through the same process of transmutation, to the same glorious end.

THE ROMAN CHURCH.

IF love is faithful, it can still be loving. And I pray that, in speaking out honestly my inmost convictions about the church of Rome, it may be in love to its adherents.

But does not their whole system savour of the arrogance and lordliness of Pharisaic affectation? Instead of coming to men in the sweet simplicity of Christ, does it not misrepresent Him? Is it not grossly artificial? Is it not of the letter, that kills both perception and liberty, rather than of the Life-giving, Light-giving Spirit? The Pope, the cardinals, and priests of the Roman communion, have chosen the house of bondage, and made iron grooves for their souls. Paul asks them: "After you have known God, as He is revealed in Jesus Christ, how turn ye again to the weak and beggarly elements whereunto you desire to be in bondage? You observe days and months and seasons and years. I am afraid of you." You are more Judaistic than Christlike. "When the fulness of time came God sent forth His Son" to deliver you from "the oldness of the letter:" but the freedom of sons attracts you less, than servility to your own self-imposed formalities.

"Love is the bond of perfectness;" but

your haughty spiritual self-love is no bond of perfectness. You include yourselves only in your bond. Hosts and hosts of Christ's true disciples and lovers you disown. You are non-catholic Romanists. Your cold and rigid ecclesiasticism is a wide-spreading root of bitterness, and hedge of division. In your religious selfism you are vehemently, inflexibly strong; but of the all-embracing Charity of God, you are not examples. You have greatly wronged Christ, not simply by failing to recognize some of His sweetest, noblest disciples, but by positively abjuring them. You are the most unrelenting adversaries of the unity of His church on the face of the earth.

There is not the smallest force or relevancy in your self-righteous boast of direct descent from the Apostles of our Lord. Wherein were those who cried "Away with Him," and crucified Him, the better for their descent from Abraham? Nor has your outward descent from the apostles any claim whatever on our faith. The descent of the Spirit into their souls was their sole power and authority. And, utterly irrespective of your traditional affectations, Christ is giving His Spirit to other churches, not of your order, and to hosts of private individuals.

O ye Greek and Roman confederations, repent ye of your conceit, your spiritual pride and tyranny ; and seek anew the simple, right brotherly universal Spirit of "our Father," in and through His Son, Who is no respecter of persons, but the impartial Lord and Saviour of us all.

An inveterate selfhood underlies all your sanctities. You must die to the Religion which you have fabricated and set up, that Christ may be born in you. Not until your own Religion is a dead letter, will you know Him, or be able to represent Him. The Pope is but an enbondaged Levite and ritualist : we want a Man. Christ is infinitely Human. "Where the Spirit of The Lord is, there is Liberty" from all Peters and Popes, Cardinals and priests. Our ascended Lord Christ gave Paul complete freedom from the authority and bondage of Peter.

"No longer juggle
With surplice, candlestick, and altar-pall :
East church and west church ; ay north church and south,
Rome's church and England's ;—let them all repent
And excommunicate their pride which binds
And cramps the souls of men."

OUR EARTH.

WHAT importance it gave to our earth, when it was believed to be the centre of the universe, and that the sun and stars revolved around it ! But an humbler and more righteous view was forced upon us, by discovering that the earth, instead of being the centre of the heavens, is not even a centre to one little system of the heavens ; but that, in company with other and greater earths, it revolves around the sun. Our earth is not only a small outer court of creation, but a very small item of the outer court. And our sun, which is an all-controlling centre to us, is no centre to the heavens in general.

But all the hosts of solar systems, and constellations of such systems, beside their individual orbits, have all one grand motion around some unknown and all-controlling Centre. We must ascribe the livingness of the whole universe, the light of all suns, and the universal law of attraction and gravitation, to this All-Vital, All Potent Centre of centres.

Further, if there be a mighty contest in the universe between the beneficent Will of God, and the powers of self-will, the great decisive battle must be fought, and the victory won,

somewhere. The relationship, apparently, is very unimportant between the empires of Europe and the paltry field of Waterloo : yet the crises was there. All nations were intensely interested in the awful struggle ; but the decisive blow was struck in a very limited area. And millions, and generations of millions, who never saw Waterloo, continue to reap advantages from that victory.

And the great spiritual conflict of the universe—(the battle between the spirits who stand in God, and with God, and those who contend for self-will),—must be not in the greatest or best world ; but wherever evil powers are in convergence, and making their ablest demonstration. Now we believe our earth to be the sphere of this convergence. The powers of Eternity, the powers of Light, and the powers of darkness, are in vehement and determined contention here. There are signs enough that, whatever Heaven, Hades, and Hell represent and aim at, is represented and striven after in this world. And who can doubt that the manifestation of God in material flesh, was, in the nature of the case, required to be in our earth?—On behalf of the universe ; but in this planet as the vortex of good and evil. Middlesex is not so large as Yorkshire ; but

Yorkshire and all other counties and all nations are represented in Middlesex. "To the principalities and the powers in the Heavens," new illustrations, higher than they ever knew, are given of the goodness and wisdom of God, through His work in this earth. All the ancient angelic legions are gazing with wonder and admiration at the new Kingdom which is growing and forming under Christ, and becoming a new centre in the primeval Heavens.

LIGHT.

WHAT is it? It is not matter. It is the effluence, or vibratory motion of the solar sphere. It pervades the ether, and makes luminous the atmospheres of the planets, having a dominion and an operating power over more than two thousand millions of miles of space in every direction. Neptune is estimated to be upwards of 2,700 millions of miles from the sun. There could be no evolution of matter, no organic form, neither a blade of grass, nor a living creature in any planet, apart from solar radiation and influence. But this immense sphere of light and energy weighs nothing. It is the all and in all to matter, but is not matter. For the sake of

evolution, and of giving glory and joy to material forms, it is willingly a captive in matter. Swift as is the transmission of its energy, it is under law to space and time. In vibrating through the intervening ether, it takes about 8 minutes to reach our planet. God is the Sole Life, and Light of Life, but, in operating through the solar sphere, His light is clothed upon and under a degree of bondage. Not so the operation of His Spirit of Life in the Spirits of His children: the communion of His Spirit and their spirits is subject neither to space nor time. On the spiritual plane of our being, we live, and love, and think, and have our being, in Him.

THE FULNESS, OR COMPLETENESS OF MAN, INCLUDES WOMAN.

SOME one, lately, was strongly contending for the inferiority of woman, on the ground of her being less powerful and dominant than man; and, therefore, necessarily subject to him. This line of argument would make out that granite is superior to the fruitful soil, and shells more influential than the creatures and the kernels which hide in them.

Woman is more interior than man : in her,

and through her, his highest, sweetest, and most fruitful virtues are brought out to view. This is her distinction for ever: not a coarse, external dominancy, but a silent, ineffable, irresistible supremacy, in virtue of her intenser nature. I grant that all Kaisers, and their conceited officers, would laugh outright at the idea of substituting ladies for men in the army. Nevertheless, Kaisers, officers, and men will continue to fall down before woman, subdued by the keener atmosphere of her presence, and in worshipful acknowledgment of her superior attractiveness. It is because of the secret virtue and charm of her radiative psychic fire, that awful consequences so often issue alike to man and to herself. She touches and stirs vibratory springs in man, which nothing else in the universe can affect in like manner. Herein is her power. Let the spirit and breath of God's Love be centred in her, as the secret of her influence; let her watchfully hold it in Him, for Him, in the service of her race, and her real and lasting supremacy is secured. "At His right hand, she stands and lives a Queen, in the eternal gold of His own, and her own love. The heart of her husband doth safely trust in her. Her children also rise up, and call her Blessed."

It is, of course, always and always a mistake when the two halves of one whole become competitive for ascendancy over each other. The completeness and perfection of each is not, and never can be, in the private self, but in the other self.

In so far as woman, in the present age, is aiming to assert her self-sufficiency, she is betrayed, and moving in a false direction. And if man thinks he can inherent complete manhood without her, the penalty of his blunder will show itself in his defective sensibility and cold angularities. Perfect man is God's fulness made manifest: he must be careful, therefore, lest he become prejudiced against the tenderer, sweeter self of himself; and she, of being prejudiced against the more exterior and executive self of herself.

"THE SEASON OF THE HOLY CHILD."

THE Star of our eternal Hope has arisen in our sky. "When they saw the star they rejoiced with exceeding great Joy." It announced the coming of The Lord of Life in our own nature, to stay with us. To stay *with* us, did I say? I must say more. While a visible Presence, walking, teaching, and

healing in Judea and Galilee, He was "God with us:" He is now God in us, and the new song of our life swells in our bosom. He is opening the secret of secrets to us, by unfolding more and more of His Divine Fulness in our experience.

The Festival of His birth in our flesh is, with reason, specially sacred to homes:—family meetings, re-unions, congratulations, and love-gifts abound. It is, in fact, nothing less than a celebration of the coming of God into family-life, to transmute the natural blood-relationship of parents and children, brothers and sisters, into a strictly divine and eternal relationship. We decorate our homes with evergreen; and flowers and fruits, sweets, and all manner of delights crown the table; for our joy is beyond all bounds, it takes hold on Eternity, enters into unity with angels, and breaks into carols of exultation and hope, which reverberate from heaven to heaven.

Woe! woe! woe! if our very God did not come into our nature! For the earth-born man of flesh is soon arrested, cut short, and ends in a pit of burial, or a furnace of cremation. Clearly the great Hope of our race (travailing and groaning as it does under the doom of mortality), is deliverance from our

hopeless natural generation, by the direct generation of God, making us absolutely *His children*, partakers of His Nature, Godlike in form and character, with a more luminous and comprehensive understanding, purer and intenser affections, richer capacities for larger service, deeper and serener blessedness, and ever evolving towards the perfection of youth. Apart from such conditions, what evidence can we have that we are the "offspring of God?" But, all that we have named, yea, more than words can express, or thought conceive, becomes the heritage of our race through the birth of Jesus, which initiates us into the Divine order of perpetual evolution. In Christ we are set free from the entail of Carnal generation, and generated anew by the Power of the Endless Life.

His assumption of our nature was as essential to His own Glory, as to our rescue and transformation. For the whole course and termination of our natural humanity, instead of glorifying God in the highest, dishonours Him. If our Father's purpose concerning us were nothing more than to start us on a vanishing career, ending in suffering and death, would it not be to His reproach, rather than His Glory? Would it not suggest a want of

Love? or incapacity? Farther, could our Anthems, Chants, and Halleluiah-choruses ever have been inspired?

But, when our Christly human nature is conceived and born, then is God glorified in the highest, then our souls are filled with holy mirth, and our tongues with singing. "The Lord hath done great things for us, whereof we are glad." Moreover, the bosoms of the angels swell with rejoicing, and they sing with us, and over us. They contemplate us as new-born babes, at the dawn of immortal life, and joint heirs with them of the riches of God's Love, and the endless revelation of His Wisdom. In confident anticipation, they look forward to the extinction of our mortality, to our resurrection from death, to our entrance into the Paradise of Hades, and, finally (when our Christly humanity is perfected), to our ascension to Heaven.

Whereby shall we know that we are "born of God?" By applying this test: All "new-born babes long for the milk" of the bosom whence they came. If we are the babes of God, we shall long to be nourished by the milk of God, the Spirit of His Life, "that we may grow thereby." But we must keep watch, with constant jealousy and carefulness, lest the

influx of the Spirit, that should nourish our new nature, be assumed by the flesh to quicken and strengthen its lusts, before it is regenerated and transubstantiated by the Spirit. The aim of our aims, and the end of ends, should be, not simply the presence and reign of Christ in our souls, but His reign in and over all the senses and appetites of our mortal bodies. The coming of the Lord, which we should long for and reckon upon, is not a coming "in weakness," as of Jesus of Nazareth over again; but the coming of all the results of His sufferings and victories, the coming of His ascension-power and glory, to dwell in the purged and prepared tabernacle of our flesh. And His true Bride and Wife will leave nothing undone to "make herself ready." O all ye, my repenting and Christ-loving sisters and brothers, I am one of you, and one with you. When we are completely subdued, renewed and transformed, He will return from the wedding in the Heavens with His Bridal hosts, to initiate a new centre and beginning of His Kingdom on Earth. Let us avail ourselves of our Father's "unspeakable Gift," which opens our way out of the narrows, the struggles and bitter disappointments of our present existence, into the glowing expanse of His Eternal Life, and our eternal life in Him.

And let us pray that we may become dead indeed unto sin, and alive to God in our new flesh. No other death than this can qualify us for His descent and indwelling : no other Life can glorify Him in this world, nor in any other world. O Divine, Eternal Marriage-Joy of Heaven, come down into our bosoms, "that we may know *we have* (not shall have) Eternal Life."

THE DIVINE METAMORPHOSIS.

THE soul may be a swamp of rushes and reptiles, a hiding-place of demons ; but, if such be her will and purpose, she may become a garden of delights, over which angels chant their thanksgivings to God. O foulest and most despairing human soul, there are in thee (all unknown to thyself) infinite and endless possibilities. If thou wilt turn from thy evil, self-willed ways, and hold thyself in lowly relatedness to Christ, Who loves thee and lives for thee in Heaven, His Ineffable Attractions will make thee His lover, His bride : or, in other words, thou wilt glide into perfected and eternal union with Him.

If our will be fixedly and persistently set on opening not only the soul, but the body of

our flesh also, to the Divine Presence, *it will be done*. This, and nothing less than this, is the real coming of Christ to reign on earth, as in Heaven. If man coerces all external matter, and makes it serve his purposes, much more should he coerce the matter of his own body, and make it the throne of Christ.

DEPTHS OF SIN, DEPTHS OF MISERY,
DEPTHS OF MERCY.

WHO can doubt which of these depths are greatest, deepest? And if the depths of God's Motherly Mercy immeasurably exceed the depths of sin and misery, will they not ultimately prevail to make an end of sin and sin's misery? Let us not then belittle God, by thinking that creaturely sin and misery will be eternally defiant against His Love. "Let God be magnified."

"ANOTHER COMFORTER, WHICH SHALL
ABIDE WITH YOU FOR EVER."

"ANOTHER," yet the same. "I will not leave you comfortless, *I will come to you*." But I will come as "The Spirit of Truth." He Who has been "with you," henceforth shall be *in you*; and "abide with you for ever."

“The world seeth Me no more : it cannot receive the Spirit of Truth.” The natural race is natured in corruption and illusion ; and neither sees nor knows Him. But the God-born of the race know Him in their hearts, and see Him in their understanding. Their minds mirror Him Whom they love. He is with them now much more intimately than He could be even in His Resurrection-Form. His Ascension-Presence invades and pervades them now, with Solar Power and Glory. Being utterly One with God, “all Power is given to Him ;” and the sweetness of His All-Power is secretly operating in all who long to be partakers of His, and their own glorified Humanity. Yea, and if with singleness of soul they will it, they shall be transubstantiated in soul and body. “If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He Who raised up Christ from the dead *shall quicken also your mortal bodies, by His Spirit that dwelleth in you.*” Let us, therefore, hunger after the New Substance of His Divine Humanness, and thirst for the Spirit of His Reigning Life ; that the nature-form of our mortality may change and change, until we are “like Him.”

So called “Christians” must come out of

their priestly technical Christianity, and forth from the tomb of their Sunday ritual, casting their idols, the dead paraphernalia of Sacerdotalism, to the moles and the bats ; and they must live, breathe, and walk with the Living Christ, inheriting the freedom of Love's Infinite sky, and the commonwealth of Heaven.

The Divinely Vital Process will, ultimately, transmute the whole man ; and pain, disease, and death, will no more humiliate and agonize the race. When ripe for translation to Paradise, their earthly remains will evaporate like a cloud ; and their friends will see them float away to join their guardian angels, who have come to accompany and help them in their ascent. And thus will the order of *the universe* be restored to our long-travailing planet.

THE JUDGMENT DAY OF OUR WORLD HAS BEGUN.

IN the closing years of the century, men have been giving unmistakable evidence of a new and higher judgment of human affairs. A keenly searching Light has entered in the common mind of the race, and their affections are touched with a more merciful tone ; a spirit of tender sympathy with ill-treated children,

and even with beasts, begins to prevail. The people who were silently subject to the judgment and authority of the so called aristocracy, have gone up into the judgment-seat, and the aristocracy secretly lower and tremble before them. The Master's words, spoken in relation to His greater coming "in the Power of the Spirit," are being fulfilled :—"Men's hearts are failing them for fear of the things which are coming on the earth." It is likewise written in the prophets, that the ruling powers and chief men of the earth would be filled with consternation before the Presence of the Lord, "when He ariseth in His Majesty to shake terribly the earth." Kings, Emperors, and all Rulers of the people, who have backed themselves up by huge armies and navies, at the expense of the people, are being judged as they never were before. War is contemplated in a new light, as being a hideous combination of vulgar, brutish powers against the Divinely appointed King of the earth, and against the people. The wanton cruelties of sport, and of vivisection, are likewise arraigned before the bar of humanity, and condemned as wholly devilish. Then all the humane and wholesome industries of the world are being exalted to dignity, while affluent idleness is looked upon

as a disgrace. And surely we must not omit mention of the great fact, that sexual lust is judged and doomed ; and Divine Womanhood, clothed in the Glory of Perfect Love, is ascending her throne, in the womanhood, and thence in the manhood of the race.

It is impossible for the children of wisdom to doubt that the old world is receiving notice to quit the stage, and give place to a new human Kingdom ;—"the Kingdom of Heaven,"—the only right and decreed authority,—“the Kingdom of God.”

“IT IS ALL IMAGINATION.”

So cultured deniers say, of the Realities which their minds are not able to mirror. Their minds are so crowded and clouded by material phenomena, that the objective Realities of the Pure and Permanent Substance are to them as nothing. And that is the secret of their unbelief. Their own incapacity cries out against the capacity of recognising higher planes of life, “O, it is all Imagination.” The truth is, The real and the Most Real are to them unreal ; and their real world and real man are vaporific, mortal,—“weighed in the balances, and found wanting,” *i.e.*, deficient of the first principles of True Substance.

The power of Imagination is one of the most real, yea, most Divine of human powers. God imagined the universe, and the universe arose out of the Ether. He imagined the lovely and sweet breathing plants, the trees, their fruits, the birds, their songs, their nests, &c., &c.; and the innumerable species of the vegetable and animal worlds came into appearance,—the results of His inscrutable processes. It is to Him that men owe their marvellous power of imagination. The purer the soul, the greater is its reflecting power.

Men imagine after wealth, amusement, and sensuous gratification, and become the ardent servants of their imagination, labouring daily, year after year, to make their fancies realizations. Imagination is very creative. But, the natural man makes it creative only in one direction:—in favour of his flesh, and the interests of his flesh. If he imagines so earnestly and successfully after the vain possessions of his shadowy outer man, why should he not turn this power to account in favour of his inner and enduring nature? The soul imagining after Reality,—after God, after the divine form of human nature, and eternal possessions,—is precisely what Christ and the New Testament mean by Faith. What

is invisible to the senses of the flesh, the spirit of a God-awakened man sees, and holds in his warm imagination. I say his *warm* imagination, because the mirror within him, which reflects God and eternal things, is both living and loving.

Wisdom asks man, Why dost thou imagine so much, and work so hard, after mere vapour, which 'appeareth but a little while, and then vanisheth away?' "Why not keep real Substance objectively before you, the Substance of your inner man, and of your home in the Heavens? Why not do as Christ advises you? "Lay up for yourselves treasures in Heaven." You can, if you will, "Lay up for yourselves a good foundation against the time to come,"—"treasure in the Heavens which faileth not,"—"an inheritance incorruptible;" and, therefore, your very own to Eternity.

OUR AFFLICTION, WHICH IS BUT FOR A MOMENT.

O CHILD of God, knowest thou not, that *God is born in thy new nature?* Your humiliations and sorrows, therefore, merely hang on to your outer shell, and have no real or permanent root. For your earthliness is not you, but "a

vain show" overlying your actual personality. Thou art a pearl above all price, buried in the field of thy mortal flesh. Find a refuge, therefore, from thine earthly tribulations in the pearliness of thy Christ-nature; and feast on the delights of thy essential relatedness to God, and to all His deathless children. Thus your momentary afflictions will work for the greater beauty of your inner man, and for your future wealth in Glory. While on earth the glory is deeply overshadowed: in heaven it will shine forth in your robe of radiance,—Love's golden robe of immortality, attesting your living union with the Living God. In stormy and dark days, go far into thyself, and find the strong Peace of God rooted, grounded and settled in thy God-born nature. In which "thy life is hid with Christ in God." The "Peace that passeth all understanding," and "Joy unspeakable," are thy settled inheritance.

Pity your friends, and pray for them with new fervour, who regard their material shell as their only nature, and lead earthiness instead of the Spirit of God into their souls; and as much exclude themselves from "the Kingdom of Heaven," as the creatures who are generated in the sea are excluded from the kingdom and liberty of the Air.

WANTED A NEW BRIDGE.

WHERE? In mid-air, between Christ in His Ascension-Glory, and this world. By mid-air, understand not on the surface of the air, but within it, so that the pure and most vital Ether of Christ's presence may have a free pathway of transmission, from "The Lord of Glory," to the souls of men. How can it be effected? By the women and men of our planet who hunger for the Christ-nature, and who yearningly love their sinful fellow men. This sympathy already spans the gulf between the Perfected Man, who lives in the Glory of God, and the most depraved of our race. The utmost possible extremes meet together, and blend in all Christ-loving souls. What a triumph of Love! What we ask all our Christed brothers and sisters to do, is, to in-breathe inmosty more and more of the intense and secret atmosphere of Christ's Divine Solar Glory; and lead it not only into their souls but into their mortal bodies. Let us persist in making ever larger space-ways for Christ's potency in the natural air, which all men breathe. Let us hold in our affections, with fixity of eye and heart, the Lord and Lover of men; and let us consciously inspire His Breath, and expire the same into the common air.

Think calmly and deeply on this process, and you will find that it amounts to nothing less than leading "the *Day of God*" into the earthly elements. "The Day of God will come," *is coming*: we do but indicate the law of its coming, and ask all Christ-renewed souls to hasten its coming. And while we are prayerfully, watchfully labouring to open and widen highways for God's Breath, that it may surge into the world's atmosphere, let us remember that armies of angels, and the redeemed spirits of men are aiming and working on their side with the same end in view, namely, the ultimate unity of Heaven and earth. Dense as are the clouds of human ignorance and lust, Christ is surely coming in these clouds. "Go ye out to meet Him."

THE SPIRIT OF GOD IN MAN, CONSTITUTES THE ONE AND ONLY CHURCH.

THE old churches, and the more recent churches, great churches and little churches, are alike in professing to desire unity; and they are alike in declining to recognise "One Lord," and His "One Spirit," as "the bond of unity." They make their own conditions of

unity, and will not accept God's one and only condition. His Spirit embraces them all, impartially, and dwells in them all; but popes and priests, ministers and people will have no unity apart from their own stipulations. The divided churches, therefore, are the churches of their own self-hood; and not the Church of the Lord Jesus. The creeds, forms, and assumptions of sacerdotalism make for strife and division. And the self-approving churches are not prepared to cast the idols, which they have made and set up, to the moles and the bats.

It seems to the present writer, that the unity of the future must begin outside all the churches. O human race of all nations, One God is the Father of your spirits; you are, therefore, essentially brothers and sisters. Love God, and love each other; and set an example to the old churches of unsectarian, undissembled love; and so lead in the unity which is compatible with all your distinctions. Hail the new Morning, which is now making its loving and tender appeal to all hearts! Come out of your cold murky past, into the embrace of one sun, one love, one God, one Humanity.

“THE ELECT OF GOD,” CONTRASTED
WITH THE SELF-ELECT OF CERTAIN
CHURCHES.

“THE Elect of God,” we are told, are distinguished by the tenderness of their affections towards all their erring, sinful and suffering fellow-men. “Put on, as the *Elect of God*, *bowels of mercies*, *humbleness of mind*, *meekness*,” &c. But the self-elect put on a Pharisaic estimation of themselves, on the ground of their belief in certain doctrines and ceremonials. They conceitedly thank God that they are not as other men. Their self-election, therefore, fails to put them among “the Elect of God.” Publicans and sinners are nearer to God than such persons. We can only give evidence that we are “the Elect of God” by our motherly sympathies (“bowels of mercies”), towards all the degraded and guilty. For it is clear and certain that God Himself, above all things, is distinguished by the tenderness of His mercy towards His fallen and lost children. Christ, therefore, Who is “the effulgence of His Glory, and the very Image of His Substance and Person, pre-eminently shows forth the mercifulness of God, with all meekness and

lowliness of Heart. He is "The Elect of God ;" and His tender-hearted, all embracing Humanity is the only elect humanity.

"ALL THE FULNESS OF GOD;" AND "ALL FULNESS," CENTRE IN CHRIST.

"IN Him dwelleth all the Fulness of the God-head bodily." *Col.* ii., 9. To which add "It pleased the Father that in Him should *All Fulness* dwell." *Col.* i., 19. Great as is the claim, that "all the Fulness of God" dwells in Him, "all Fulness" is yet greater. For it includes all the fulness of creaturehood, inter-married with all the Fulness of God. And it is precisely this unity which lays the foundation of "Glory to God in the Highest ;" while it also guarantees the ultimate harmonization of the whole universe, visible and invisible, with God. The great Work is done in Christ : in Him Infinite Love is satisfied, as the Earnest of the reconciliation of all things with the Creator, and of all personal spirits with "the Father of Spirits."

THE SUNS OF THE UNIVERSE.

THEY are innumerable ; but *What are they ?*

The appearance which they present to our senses is one thing ; but what they are within the veil of that appearance is quite another thing. By and through their undulatory and glowing spheres, does not God verily come into our very blood, and into all creatures, and all vegetation ? If He clothes Himself with veils of light, as His garments, in order to adapt His intensity to angelic capacity ; and ultimately clothes Himself with solar veils, for the material universe, and for His more remote children living therein, we ought surely to recognise the Adorable Presence, Whose Glory is thus clothed, veil upon veil. “O Lord, my God, Thou art very great ; Thou art *clothed* with honour and majesty ; Thou *coverest Thyself* with light as with a garment.” — “Who art the Blessed and only Potentate, the King of kings, and Lord of lords, Who only hath Immortality, dwelling in the Light which no man can approach unto, Whom no man hath seen, nor can see.” But His unapproachable Light is graduated by a series of Etheric Veils, that the Seraphim and Cherubim of the highest Heavens may be able to bear it and exult in it ; and is still farther graduated for the angelic races of lower Heavens ; and, finally, it is graduated and tempered for the planetary

universe by the electric spheres of innumerable suns distributed throughout the astronomical empyrean. But all the series of lights are but successive modifications of the One Eternal Light. "God is Light ;" and "the Father of Lights." His Light is the emanation of His Life. And His Life being Love, and Love being the Soul of Joy, His Light both in the Heavens, and in the outer Court of the material universe, is everywhere quickening and gladdening. Let us warmly welcome it : it is alive ; it is God's Love and Joy meeting us face to face, comforting our hearts, our brains, and every organ and atom of our bodies. The sun by day, and the stars by night, will minister quite a new inspiration of delight, both to our affections and our minds, if we regard them as beaming forth and shedding upon us the living Effluence of Infinite Love. Let us think of *the effects* of the Solar sphere on the earth, and then inquire whether *the Cause* of all these varied and blessed effects can be anything less than the Love and Joy of our God and Father, permeating the universe, from its centre to its utmost circumference?

Not only do the suns manifest and convey the Love of God to the remotest planets ; but the affections of the angelic Heavens are also

present in their glowing beams. And if the affections of God and of the Heavens were withdrawn from them, in that moment all their glowing oceans of Light would be quenched in the cold deathfulness of universal Night.

“THOU WILT SHOW ME THE PATH OF
LIFE.”

THE men of Nature's generation think they have life already ; but Nature never generates any creature, nor any man, *unto Life* : but *unto Death*. God alone, and not Nature discovers to man “the Path of Life.” It is not possible that man should know The way of Life, until he inbreathes the Breath of God ; but then it becomes his daily experience. The gate between Nature's dying races, and God's living races, is hidden and unknown to natural men. Their science is of dead things ; and to their most piercing, searching intellects “the Way of Life” is impervious. “There is a Path which no fowl knoweth, and which the vulture's eye hath not seen.” Hitherto, comparatively, “Few there be that find it.” It is not in Nature's three dimensions ; but in the interior and secret dimension, which no man can enter, except by a new interior birth.

“Father of Spirits,” Thou art Life, and in Thee there is no Death. Hast Thou not said, “If any man thirst, let him come to Me and drink?” And how otherwise can our deathful life be supplanted, and Thy Deathless Life reign in us?

THE PRAYER OF THE REDEEMED IN HEAVEN.

THOU God and Father of men, Thou Lover and Redeemer of men, we ascribe it to Thy Love, that during our earthly life we longed for, and intently sought after, our personal regeneration; and afterward, in the spirit-earth, we pressed on and on from change to change, in the hope of becoming like Thee, Divinely Human, and thus ascending to Heaven.

But now we are in Heaven, we long more than ever after those who are not able to be with us: those who died in their unchanged natural heredity, and are destitute and ignorant of true life and bliss. Knowing in our own experience what it is to be Divinely human, and what our inheritance is in Thee, and in Thy Heaven, we pine and languish after the

lost members of our race ; nor can we rest in Heaven without them.

While thus praying, an intenser Glory of Divine Love embraced them ; and lo, a voice from the Throne spake within their glowing hearts,—Go to them in that Infinite Love which constrained Me to put on your flesh, that I might be with you in your lost estate,—your nearest Relative and Helper, in God. Have I not set you the example of seeking the lost until they are found? You may lead those to repent who are most deeply sunk in sin's wilfulness, when your sympathy and love constrain you to assume their condition. Your love must be humble enough, and patient enough, to bear meekly with their perversenesses, until their old selfhood is broken-hearted, and their new selfhood struggles into birth. Go to them, and travail with them, until you are their mothers in God. Have I not sent you "to every creature" who is lost in sin? Go to them, and "lo, I am with you," and will go in you. "If I, Whom you call Master and Lord, have washed your feet ; you also ought to wash one another's feet."

"IT IS DONE."

Rev. xxi., 6.

WHAT is done? Read the answer in *Rev. xxi., 1—6*. God's Eternal Purpose is wrought out in the Prince of our race, Who is the Firstfruits and Promise of its universal completion. Our Infinitely Fatherly-Motherly-God "has made known to us the mystery of His will, which He purposed in Himself, that He would gather together in One, all things in Christ, both which are in Heaven, and which are on earth ;—in Him." Before the generation of His finite children (finite and free in the exercise and development of their personality), in prospect of many of them becoming subject to self-will and its miseries, He hid the Purpose in Himself, of greatly redeeming them, and making them stronger and lovelier ; both immovably steadfast in the harmony of His will, and exultantly conscious of their perfect liberty and bliss therein. All this was purposed as the final result of their falling away from His Life and Love.

Thou Father of our Spirits, write it within our souls and spirits, that the book of humanity, which no man in Heaven or earth could open, nor loose the seals thereof, *is opened*, and the

whole mystery luminously solved, in the God-man, Christ, Who is at once the Beginning and the End of the human races of the universe. In Him, the whole meaning and Purpose of the Infinite Father is completely, utterly unveiled.

"It is done!" The Work of works, which crowns Heaven and earth, is done, in the perfected union of God and man; which includes and secures the reconciliation of all things in one grand universal eternal Harmony. All the principalities and powers of the Heavens fall down and worship Christ, casting their crowns before Him, saying, "with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory and blessing. And every creature which is in Heaven, and on the earth, and under the earth, heard I saying, Blessing, and honour, and glory, and power, be to Him that sitteth upon the throne and unto the Lamb for ever and ever." *Rev.* iv., 10; v., 11-13. And Paul says, "Every tongue will ultimately confess that He is Lord above all lords, and King over all kings, to the Glory of God the Father."

O men, men, let us all, everywhere, lift up our hearts and open our souls to Him, that the

work which is done in Him, may be done in us. Lord Jesus, in the Power of Thy Spirit, descend and generate Thy nature in us, that we may be *Thy race*, like Thee, and with Thee, in carrying on Thy God-glorifying and blessed Work, as the Redeemer of men, and the Restorer of all things, to more than their first estate. Amen.

THE CHRISTIAN SECTS ARE UNABLE TO
ENTER INTO "THE UNITY OF THE
SPIRIT."

THEY believe in One Spirit; but they are not sufficiently animated by the Spirit to triumph over their divisions. The creeds and systems which divide them, are their own; but the Spirit which (notwithstanding all their diversities), would make them one, is of God. His Presence is with them all, but is of less authority with them than *their own systems*. "The body is one, yet hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by One Spirit we are all baptized into one body. If the foot shall say, Because I am not the hand I am not of the body; is it therefore not of the body? And if the ear

shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? The eye cannot say to the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay much rather those members of the body which seem to be more feeble, are necessary. For God hath tempered the body together, giving more abundant honour to that which lacked; that there should be no schism in the body."

1 Cor., xii., 12—25. But in spite of "the Body of Christ" being one Body before God, and one Body in God, the Pope and other authorities of the Church will uphold their schisms. God may honour Nonconformists, and give them freely of His Spirit; but these self-appointed heads of the church will not recognise them as members of "the Body of Christ." Their authority is, therefore, not of God, but of themselves.

Why do not all our high ecclesiastics, including "his Holiness," exhibit the Highness of Christ. Why do they not take Paul's counsel, and divest themselves of "vain glory, and, in lowness of mind, esteem others better than themselves, not looking each to his own things, but also to the things of others?" Why should they not esteem highly all those

who walk in the "liberty wherewith Christ has made them free," instead of being the willing bondmen of their own sacerdotalism?

But there are signs in the clouds of the ecclesiastical sky, that the church has no rest in her divisions; and the feeling is deepening that all who equally centre in Christ, and call Him Lord, ought to be one. Did He not pray that they all might be one? And will He not fulfil His own prayer? Is not the Breath of His Power stealing on all the churches? And must we not ascribe their concern for unity to His secret working? The demonstration before the nations of the world of their actual unity, would be nothing less than the inauguration of the Kingdom and reign of Christ. He must reign, till all powers and governments are subject to Him.

If a strong majority of the churches would declare and manifest their unity, not necessarily in their creeds and forms of worship, but in the One Spirit of Christ, those who affect to be under Christ, and stood aloof from unity, would feel that they were rebuked and humiliated. And it would stand revealed that they stiffly and stubbornly held to the tombs and dry bones of antiquity; and would not allow the Living Christ of to-day to influence them.

THE GATE TO A LOFTY CAREER.

WHERE shall I find the gate? In myself, if anywhere. What, then, is the gate? It is my voluntary, un-feigned Repentance: which is my first step towards my personal glory and blessedness. And the birth-pangs of my initiation, as well as the illumination of Faith which follows it, are "the gift of God." Is it not written that, in Jesus, our nature is exalted to absolute oneness with God, expressly "to give Repentance" to our race? "Jesus, Whom you slew, Him hath God exalted, a Prince and a Saviour to give Repentance." The Spirit, by which man struggles out of his natural condition, into newness of being and life, comes not alone from Heaven, but from the Throne which is above all Heavens.

How should I ever be able to loathe myself, and deplore the baseness and meanness of my earth-born nature, unless some exalted affection kindled an altogether new life in me? But if, in my inmost spirit, I am permeated and affected by beams of life radiating from the Divine Man, how profoundly and bitterly I shall abhor my degraded natural selfhood, and long to be renewed! Becoming alive to God, and to my own real nature from God, I

shall doom my old self to death and extinction ; and read with unfeigned thanksgiving that "our old man is crucified with Christ, that the body of sin may be destroyed." In Christ's Death, our old nature passes for ever away ; but in His uprising from death, our new nature is born ; and in His Ascension, it is made perfect, and enters into endless unity with God.

In our Repentance, the angels perceive that Christ's exaltation has descended into touch with our inner man ; and they rejoice to see the seed of The Lord of Glory sown and operating within us ; and look forward to our final glorification with them in one Eternal Home.

THE SEVEN-FOLD SELF-CONQUEST ISSUES IN SEVEN-FOLD BLESSEDNESS AND DOMINION.

To abide in our own corrupt selfhood is certain death : union with Christ is Life. By seven distinct messages through the beloved John, our ascended Lord rouses us to enter upon the great work of conquering our earth-born nature, that we may inherit, through Him, our God-born, immortal nature.

First Message and Promise :—"He that hath an ear, let him hear. To him that overcometh will I give to eat of The Tree of Life, which is in the Paradise of God." *Rev. ii. 7.*

Alas! how many have a very keen ear for the voices of the world, who are utterly deaf to the voice of God's love, sounding out from Eternity! Blessed are they who hear, and, perceiving that the spirit of the flesh and the spirit of the world are their deadly enemies, resolve, by God's help, to resist and subdue them. Wakened into new life, the Love of Christ glows in their hearts, and the Paradise of God begins to root and open within their souls: in the very midst of which grows "the Tree of Life," destined to yield every precious fruit. If we suffer the Christ-life to become lukewarm and die, there will be no Paradise of God, nor Tree of Life, in our central being. Unless the Divine Life flourishes within us, it is impossible that we should know or taste its delights. It is the Love of God springing and flowering, fruiting and singing in us, as our real central life, that will renew and satiate us to Eternity. The loveliness and the fruits, the fragrance and the songs of all the gardens of Heaven and Earth, are only manifestations of the hidden life in Christ-begotten souls.

The Second Promise.—"Be thou faithful unto Death, and I will give thee the Crown of Life. He that overcometh shall not be hurt of the second Death." *Rev. ii., 10-11.*

If the soul continues to be earthly and carnal, a second Death will as surely overtake that soul in Hades, as the prior death of the body of flesh takes place in this world. Nothing short of the Life and Power of Christ, rooted and grounded in our deepest affections, will enable us to overcome our present corrupt nature, and the vanities, pomps and temptations of the world, which are constantly appealing to our senses. But if our personal Christ-humanity be forming in us, instead of bowing down to, and worshipping the be-jewelled Beast of the natural man's civilization, we shall resist its enchantment as an unreality, and overcome the god and the glory time. And after a short season of trial, the angels of Jesus will meet us in the gate, leading out of this world,—onward and upward, towards the fulfilment of His promise, "I will give thee the Crown of Life." And crowned with His Life, we shall be invincible against all the power of this enemy. "He that overcometh shall not be hurt of the second death."

The Third Promise :—"To him that overcometh will I give to eat of the Hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." *Rev. ii., 17.*

"I know where thou dwellest, even where Satan's seat is." Not only has he his seat in the civilization of the world ; but also in the church. Believers and ministers of the Gospel are often bewitched by him ; and many are persuaded that sensuality and the love of the world are compatible with the hope of Salvation. "Free grace" will save no man, unless it frees him from the dominion of his old nature, and creates him a new man in Christ Jesus. To him that overcometh the enticements and temptations of the god of this world, "will I give to eat of the Hidden Manna:" which carnally-minded souls can never taste. Renewed souls feed on the Holy Nature of Jesus glorified ; but no others. No merely natural man can ever know the joy which reigns in our Lord's Divine Human Nature. It is "Hidden Manna;" and it creates in the eater the "white stone." All natures are formed from what they feed on. "He that eateth Me lives by Me." The

Spirit of My glorified Body grows and forms within him his new chrystaline nature. He becomes through and through a Diamond of a man ; and in his radiantly white, transubstantiated soul, there is "written a new name, which no man knoweth saving he that receiveth it." No man, in virtue of natural generation, can possess the affections, nor understand the principles of a divinely generated man. And every member of God's household has an inscrutably private life, in distinction from his, or her social life. This silent, secret life is the inmost Holy of holies of God's sons and daughters ; and quite unutterable. Every angel has within himself a most private sanctuary of individual peculiarities, which no other angel can invade. It is the "new name which no one knows saving he that receiveth it." There is a holy concealment of fellowship, and yet infinitely open, between the Lord and His child.

The Fourth Promise :—"He that overcometh and keepeth My works unto the end, to him will I give authority over the nations : and he shall rule them with a rod of iron : as the vessels of a potter shall they be broken to

shivers. And to him will I give the morning-star." *Rev.* ii., 26—28.

The Son of God, Who is the Beginning and Pattern of the angelic humanity of the Heavens, having clothed Himself with our far off, outmost nature, and glorified it, is adored both by fallen men and the primitive angels, as The Last Man, and the pattern to which the lowest and last of men are to be conformed. He has changed the dull earthy substance of our bodies into the most resplendent substance in all Heaven:—"Who hath his eyes like unto a flame of fire, and his feet like unto burnished brass," "as if glowing in a furnace." *Rev.* ii., 18, see also *Rev.* i., 15. Our nature in Him is no longer dark and deathful; but transparently pure, Life-full, and emitting the Glory of Infinite Love. And we are encouraged to persevere in overcoming our base self-hood, by the promise of becoming "like Him,—in His Image and Likeness." "The depths of Satan" against which we must make our stand and prevail, include much that passes in the world for christianity and spiritualism. For Satan, to gain his ends, delights to "transform himself into an angel of light." We must beware of spiritual adultery in retaining and conserving the spirit of the world

in our souls, under the specious veil of outer religiousness. Occasional solemnities, with their lukewarm affections, will not relate the soul to the Divine order and earnestness of Christ, nor will they end in self-conquest. "The depths of Satan" commend to multitudes (and too successfully), salvation by the cross and righteousness of Christ, instead of personal regeneration by His Spirit within them. More subtle and dangerous than the most flagrant sinfulness, is the hope of salvation which will end in shame and confusion of face, before Christ and the Glory of His Presence.

He that overcometh the false gospel, the selfish flesh-pleasing gospel, and in whom the Lord of Glory is formed, "to him," saith the Lord, "I will give power over all the nations" of the natural man. Physical men have physical power, intellectual men have intellectual power, and the Satanized gospel of unregenerate men has a show of spiritual power; but the Divine Power of Christ emanates from the men who are made actual partakers of His Divine Nature. They shall have dominion over all the power of the enemy. "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." But the Divine Power dwells in

them, and demonstrates through them, only as the Christ-nature grows in them.

As the highest, largest and most extended warehouse of pottery would stand no chance before one wielding a rod of iron : even so will all dead-letter-gospels, and one-day-in-the-week gospels, and their recipients, fare before the Power and Glory of Christ in His regenerate race. God-Beams will radiate from God-born men.

If you follow out the distinction between the Divine process in the growth of living seed, and the human method of making pottery from without, it will help you to discern clearly between the christian pottery of the world, and the Living Power of Christ in His transfigured race. The world's external christianity is a setting star. At the eventide of the natural life, and in the valley and shadow of death, it will set to rise no more. But Christ in the soul, and the rising Beam of His Power, will be a veritable "Morning Star," growing and leading to the endless Glory of God and the Lamb.

The Fifth Promise.:—"He that overcometh shall be arrayed in white raiment ; and I will not blot his name out of the Book of Life ;

but will confess his name before My Father, and before His angels." *Rev.* iii. 5.

The church being in the world, and the Life of Christ hidden in the life of corrupt man, it cannot greatly surprise us, that the spirit of the world and of our fallen nature should corrupt the church, and all but supplant the Divine Life. Stealthily, the adulterous spirit eats its way into the heart, and the Christ-like affections become weak and "ready to die." Prior to His fifth message, He that hath the seven spirits of God, says: "Thou hast a name that thou livest, but *thou art dead*." "Awake thou that sleepest, and rise from the dead;" and, as surely as "I have overcome the world," I will give thee of My Life to overcome the world, and thyself; and "the prince of this world" shall come at length to find that "he has nothing in thee."

How great is the mercy, and how great should be our joy, that "the Faithful and True Witness," Who says, "Thou art dead," should be the Life-giver. O precious brothers, and precious sisters, though the Divine Life has long been waning in us, and death spreading, if we cry to Him with our whole heart, He will breathe into us, and death will die; He will live in us, and we shall overcome, and be made

Lily-white Souls before Him. "He that overcometh shall be clothed in white raiment ;"—glowing whiteness, from the glow of My Life in him.

The absorbing and defiling spirit of the age, with its rush in the pursuit of Mammon and the gratification of the senses, is, we fear, blotting the names of many out of the Book of Life. But if the Spirit of Christ be the reigning life of our souls, we shall be victors over every tempting spirit, and our names be found "written in the Book of The Life of the Lamb."

The Sixth Promise :—"He that overcometh, I will make him a pillar in the Temple of My God, and he shall go no more out : and I will write upon him the Name of My God, and the name of the City of My God, the New Jerusalem, which cometh down out of Heaven from My God ; and My own New Name." *Rev. iii., 12.*

In connection with this promise, He speaks of Himself as the Opener of the door which no man can open, and which no man can shut. "I am the door." It is absolutely true that the entrance of Christ's Spirit into a man, opens in him a secret and wonderful door. It

opens a man to himself; and, therewith, the universe opens to him its interior beauty, splendour and joy, as the perfect Home of Love. Yea, not only Heaven, but God also, in His glorious Fatherliness and Motherliness, opens to him and becomes the Light of his understanding and the Delight of his affections. Prior to this grand opening of man to God, and God to man, a heavy night oppresses him—a night of illusions and delusions, of dismal doubts and fears. But, with Christ in him for his open Door, he sees his path of Light, leading to victory over every evil, and ending in his own Eternal Life. “Him that overcometh will I make a pillar in the Temple of My God, and he shall go no more out.” Every spiritual victor is destined to be his own monument among his fellow angels, in the many mansioned home. The Divine Life in him is the glowing pillar of his strength. By overcoming our evil nature and the evil in the world, we acquire immovable stability in the Power of God, and become organs of His Power. During the period and process of our self-conquest, we are “receiving a Kingdom which cannot be moved.”

“And I will write upon him the Name of My God.” It cannot be otherwise, if the

living Power of Christ in us be the Spirit by which we overcome. In our new nature and character, the Divine perfections cannot fail to be inscribed. To have legibly written upon us The Name of God, and to be created anew in the Image of God, are the same thing. During our regeneration, Christ is writing The Name of God in the inmost sanctuary of our souls.

“And the name of the City of My God, which is coming down out of Heaven from My God.” In the Life of Christ which is working in us, and creating an utterly new nature, we shall find that everything is comprehended. We shall not only be essentially related to God, and in harmony with him, but profoundly and jointly related to all His children. “The City of God,” which is the Empire of empires, will be the scope of our social life. “Glorious things are spoken of thee, O City of God.” But to Eternity we shall be finding new things in thee, and new joys. Blessed be God for our initiation into our perfect and endless Home, which is daily “coming down out of Heaven from God,” and laying in us more and more deeply the foundations of our future Blessedness.

“And I will write upon him, My own New Name.”

What a precious Testimony from His own mouth, that the Eternal First-born Son has acquired a "*New Name!*" Although, before the creation of Heaven, or any world, He was the Fulness, and the Effulgence of God's Glory; and the executive of His Power, "through Whom the worlds were made;" yet, having descended to the lowest depths of His Creatures' wants, and obtained Eternal Redemption for them by subduing all evil powers to Himself, He has obtained a New and "more excellent Name." Because "He humbled Himself, and became obedient to death, God has thereby highly exalted Him, and giving Him a Name which is above every name." And this New Name, which expresses more than all angelic names put together, He is writing, and will write, in the souls of His redeemed; and they shall become a new order of incorruptible, immortal Divine men in the centre of the angelic Heavens.

The Seventh Promise :—"To him that overcometh, I will give to sit with Me in My Throne, even as I also overcame and sat down with My Father in His Throne." *Rev. iii., 21.*

This final Promise fills us with silent awe : it is wholly beyond our powers. How can we understand what is so far in advance of the highest human experience ; and which, probably, will require ages of progress, after we have left this world, before it becomes realized? Let it loom before us as the exceeding high mountain, ever alluring us, and inspiring us with patience and courage to hold on in our Divine Way, overcoming and overcoming, until nothing remains to overcome, and we enter into the immense significance of Christ's Victory, and co-operate with Him until all sin and evil are put down, and the universal reign of God is inaugurated.

Whatever was His plan prior to the beginning of creation, unto that plan, with a thousand fold confirmation, must all things return. The Divine condition and order of all things are actually existing Facts, in the Prototype who is equally the beginning and the end of Creation. "He must reign;" and go on "conquering and to conquer," until every enemy and antagonistic movement are subdued, and God is All, and in the all.

Our Divine Artist is working neither with surface-colours, nor on a dead back-ground ; but is working his own Life, and nothing less

than His very own Life into our souls. Otherwise, indeed, how should we overcome all things, and "sit down with Him in His Throne?"

But we have much more to overcome than we imagine. We must not only get the mastery over our corrupt souls and all our sins, but we must overcome all unreality and formality in our religious life. Our prayers, our sundays, and sacraments must not be veils behind which we hide our unrenewed souls; but our entire being must be transmuted by Christ. We must overcome the plausible covering of our Christianity; and His Divine Human Nature must be our only nature. If we are to share with Him in His Dominion, that can only be as the consequence of being first made actual partakers of His Divine Nature.

But at the end of self-conquest comes triumphant Rest, and satisfied desire. Then follows ascension after ascension, and heaven after heaven, until the seven-fold Victory is crowned by the seven-fold Eternal Reward.

Thus saith "the Faithful and True Witness, the Beginning of the Creation of God," "I overcame, and sat down with My Father in His Throne;" and whoso inbreathes My Life,

and overcomes to the end, "shall sit with Me in My Throne," and reign in My Life, among the innumerable principalities, thrones and powers of My Kingdom.

EMERSON.

EMERSON was one of my admired early teachers; and I freely confess that I have somewhat of regret and sorrow, in uttering my complaint of the deficiency of his teaching. As a youth I read him with great interest and profit. He always stimulated my own powers; and his originality and insight into nature still quicken and charm me.

But he was captivated, as so many are, by what came within the observation of his senses. The light of nature absorbed him; but "the marvellous Light," and that higher and more real sphere of creation which it illuminates, he regarded with great dimness and uncertainty. Of the shell and husk of the universe, or, in other words, of its phenomenal appearance, he was a great admirer, and a sagacious reader. To Heaven-taught, or rather, God-taught men, material nature sufficiently proclaims her unreality by the corruption, strife, vanity, and ultimate death

of every creature and thing which she generates. But the philosophers and poets of this visionary and defectible sphere, are very "wise in their own conceits;" and complain that there is no evidence of Immortality. These "hacks of routine" ask for corruptible evidence of an incorruptible sphere of being. But this is irrational. How can the stars show themselves to cave-dwellers, unless they come out of their cave? Nor can the spiritual world and its inhabitants present themselves to material eyes. Get the eyes first.

Keenly as Emerson saw, and much as he admired the round of temporal nature, he yet could speak of her very depreciatingly. Hear him: "Nature, as we know her, is no saint. The lights of the church she does not distinguish by any favour: she comes eating and drinking and sinning. Her darlings do not come out of the Sunday School, nor punctually keep the commandments." A friend suggested to him, "But these impulses may be from below, not from above." Emerson replied, "They do not seem to me to be such; but, if I am the devil's child, I will then live for the devil. No law can be sacred to me, but the law of my own nature." Here is soul-pestilence enough to destroy millions. Sell your

souls, to be under subjection to corruptible nature, and then glory in your slavery? This is nothing short of real enmity against Christ, and against the renewal in us of our divine humanity. But if I am by nature wild-briar, why should I not allow my nature to be supplanted in order to become a standard-rose? If I am a crab-tree, or a wild sloe, by all means let a diviner bud be ingrafted into the sap and soul of me; that I may become "a good tree bringing forth good fruit;" and be transferred from the moor or desert, to the garden of God.

Our dear brother Emerson's god seems to be Pan, or Proteus, rather than the Immutable. We know that "Nature is no saint;" and god-Proteus is no Christ. Inextricably involved as nature is, in weakness, strife, and decay, notwithstanding all her charms, and charming processes, she very inadequately represents the Father of the spirits of men. He shows us "a more excellent Way," and a more God-worthy realm of being, than Dame Nature knows anything about; and why should we resign ourselves to her limitations, her degradation and dunghill? Good-bye Pan and the goats. The angels of divine humanity are on the top of the hill beckoning to me,

and I hasten with strong desire towards the supreme Attraction.

What can be a more baseless assumption, than that our outer senses are adequate to the discovery of Truth? The senses themselves are not within the sphere of True Being. No mortal body is integer; and, therefore, cannot be a safe criterion of judgment. Were it not deficient of True Substance, it would neither be corrupt, nor mortal.

It is worthy of our Protean disciple, that he should write,—“The philosophy that we want is one of fluxions and mobility.” And what the children of nature want, they have to the full. The “fluxions and mobility” of vain, shadowy nature, are fitly and wonderfully related to her vain and shadowy man. They are all of a piece: nature can neither judge nor condemn him: he is her offspring, and she his mother. They are both without the camp of God; and weighed in the balances of His True Kingdom are found pitiably wanting.

We sincerely congratulate the children of mother-nature, who have been “brought up out of the horrible pit,” and whirlpool of hopeless fluxions; and delivered from her specious harlequin-philosophy. While they were captives of “the beggarly elements,”

they amused themselves by twirling her kaleidoscope. But when the glory of Incorruptible Man, and His incorruptible Kingdom, loomed before them through the mist of time, the fascination was at an end; and they said, "Let us arise, and go hence, journeying all our earthly days towards the Bosom and Home of Eternal Love." No matter how straight the gate be, between our present shadow-land and Eternal Nature, all awakened men press and press at the gate, until they get through; no longer trampling under their feet "the Crown of Life," but rejoicing that their inner man is illumined by the Light of God, and breathing His Life, in which there is no death. "Whosoever liveth and believeth in Me shall never die." Believest thou this?

EYES.

EYES are windows; but, windows would not be, were there no persons who need them to see through. In her visual organs, material nature attains a marvellous tenuity. Through the transparency of her windows, personality looks forth from her hiding-place, both on impersonal nature, and personal mankind. Eyes, therefore, and especially their expression, are as distinct

as the persons who own them. Pure love, yea God's Love, radiates from some eyes, and kindles a like affection in the eyes and the heart of the beholder. But how often, in the name of love, fiery lust darts from eyes to eyes, and through their eyes inflames their souls with raging passion? And how often anger, envy, suspicion, contempt, indifference, hope, joy, and melancholy clearly express themselves in the eyes. There are cold and watery eyes, which are nevertheless as fierce as a tiger's; and there are gracious, warm and tender eyes, like a gazelle's. You distinctly see selfishness, pride, petulancy and untrustworthiness, looking through human eyes. Through others you see perverse and sinistrous affection, looking on you. There are also gluttonous and swinish eyes. And as certainly as good-will beams upon you through a pair of eyes, malice sometimes smites you through another pair. Through the eyes of God-renewed, Christly men and women, Eternity radiates into time.

“LORD, WHAT IS MAN, THAT THOU
THINKEST SO MUCH OF HIM?”

Psalm viii., 4.

THY thoughts of him are infinitely beyond any conception he has of himself. The wealth, the greatness and dignity, which he craves for himself, are only for the elevation of the base body of his flesh: the most significant monument of the value and importance of which is the tombstone. Such is his degraded estimate of himself; but his Heavenly Father regards him as unutterably more precious than all the crowns, and glitter, and glory of the world. Nor does he in the least know himself, until he looks upon both the world, and his own flesh, as vain appearances, unrealities; and begins to assert his mastery over them.

When you find “high life below stairs,” it is a sure sign that the master is not at home. If animal appetites and worldly ambitions rule you, the house of your nature is crying aloud for the awakening of the master. The man who is not reigning, in the name of Wisdom and good order, over his earth-born inclinations, is degenerating and making progress towards chaos.

Without going far, you may be able to think of some one, who not long since, instead

of being the master of his lower nature, was overmastered. He was a disgrace to God and man : now he is an honour to both. He was a curse to his wife and children : now he is a good husband and a good father. He was a slave of hell on the earth : now he is God's son and the heir of Heaven. Formerly, oaths and curses poured out of his mouth : now he joins with angels in the love and worship of Christ ; and exults in the prospect of being made like Him.

The change from a no-man to Man, is grand indeed ; but no one knows half its grandeur. Nor shall we know, until we behold Man in the centre and Throne of God's Eternal Glory. Were some Michael, or Gabriel of a man, commissioned to declare to you, in plain words, the essential divinity and future evolutions of humanity, you would exclaim, It is too great for thought,—too good to be true. "It doth not appear what we shall be." The confounding magnitude and glorious possibilities of our eternal career are hidden behind the dense cloud of material nature. When a man calmly and heroically resolves upon self-conquest, he does not foresee the man that he will become, as the result of his victory : the new mind which he will have for the recognition and

appreciation of Truth, and the purer and gentler affections which, henceforth, will glow in his breast. The fact is, when man first opens his door to God, the magnitude of the good, which will be coming and coming to him for ages to come, is utterly beyond his grasp. As his soul expands, he perceives there are no limits to its expansion, and that his future inheritance, like himself, will be unbounded.

God has built no walls about the inner man,—paved no ceiling over his head, nor has He drawn any boundary line, saying, “Hitherto shalt thou come and no farther.” There is no shut door for man, anywhere but in himself. And, bewilderingly vast as is the material universe, it is no more than the porch and outer court of God’s real family-House and Kingdom. It is the Cherubic veil hanging before purer, lovelier creations, and the higher beatitudes reserved for our experience.

We are now in our shells, forming, and, according to the restrictions under which we form, we shut corresponding doors against ourselves in the eternal world.

When two ambitious young men asked for the highest distinction of our Lord’s Kingdom, “that one might be at His right hand, and the other at His left,” He told them plainly that

it would not be in His power to put them in higher places, or to assign them greater spheres of influence, than they were qualified to fill. No boy at school asks the master to put him arbitrarily at the top of the class. Every boy knows, that if he makes himself the ablest scholar of the class, he will rank first. "Let no man deceive himself:" what he is now, day by day and year after year, sowing, he will reap by and by. On entering another world, his acquired status and condition will decide where, and with whom,* he is to make his abode.

It may be out of our power to become peers of the British nation; but let us thank God that there is a peerage of quite another order. God's peerage is the peerage of Christ-like souls. Every other will collapse and be laid low, even with the ground. But, if the Nature of the Divine Man becomes our nature, His Character will be reproduced in our character; and our nobility before God, and all angels of all Heavens, will be inevitable.

DREAMS.

WHAT eyes do we see with, when our outer eyes are closed in deep sleep,—which is

semi-death? What ears do we hear with? what tongue talk with? what legs walk with? in the still hours of night, while the physical body is recumbent, and every organ in a state of unconscious repose? One thing is clear and certain, that there is another man, an "inner man," which is often very much awake and active, when the outer man is dormant and senseless. We are no more shut up, or confined, within the limits of our outer nature, than we are confined to the house which we inhabit. Quite as easily as we leave our house, to wander in freedom, in the city, or country, we leave our outer bodies to sleep on in the darkness, while we walk in daylight amid new scenes, and talk with new friends, whom we appear to know as well as any of the friends of our waking experience, although we never saw them on the surface of the earth. There is, therefore, not only an interior man, but there is an interior nature; and the interior man and interior nature are as much at home together, as are the outer man and the outer world.

Dreams, like human souls, are of every sort. Some touch Heaven; others bear evidence of communication between Hell and the dreamers; others must be referred to regions

between the two. There are dreams which represent and indulge our lusts; and dreams which take their hue from our fears; while others take their shape from the fumes of a heavy supper, &c., &c.

The state and experience of the inner man, during the sleep of the outer man, are often truer signs of the real condition of the inner man, than is the conduct of the outer man. Whatever may be the illusions and delusions of the soul in dream-land, they are not so great, nor so injurious, as those of our wakefulness in the every day world. For, on awaking, the soul treats its dreams as dreams; but, too often, poor deluded men and women assume that their life in the world is a reality. The fact is, that hosts of immortal spirits, while dwelling in their mortal bodies, are lost in a heaving, tossing sea of dreams. What is the mission of God's fishermen, but to fish souls out of their sea of dreams? Immersed in the dense living cloud of flesh and blood, and that again compassed about with the gross elements of temporal nature and the world, men are everywhere living lives of infatuation, while the beams of God and Truth are utterly quenched in their souls.

Dreams by day, and dreams by night, are

inevitable to the inhabitants of the earth, until the new man is conceived in them by the Breath of God. The dreams of nature's men and women reveal secrets about them, and to them, which they are too proud to believe in their waking hours. Their dreams demonstrate to them that they are a very ungodly race.

A heaven-born soul will not, even in his dreams, play the sensualist. If he does, however virtuous and careful he may be in his daily walk, he may be sure, that, hidden in his spirit, there is a sensuality corresponding with that which transpired in his dream. For our reputation's sake, we may restrain the depravity by day, which readily asserts itself under the more private and passive condition of sleep.

Our Lord more than intimates that "many," on entering the eternal world, will be grievously surprised by the discovery of the actual condition of their Souls. "Many will come to Me," Who have not a doubt that they are Mine, "saying Lord, Lord, open to us," to whom I shall have to reply, "I never knew you." My Divine Human Nature has not become your nature. Agonizing discovery!

Sleep is not only a merciful provision for the rest and refreshment of our mortal bodies ;

but an entrance, prior to death, into a state that is akin to death. We leave the world, and all that is in it. We are not conscious of the lapse of time ; neither are we any more conscious that our outer eyes, ears, hands, feet, &c., are ours, than we shall be when we leave them for ever. We have withdrawn from our earthly tenement, we are with new associates, we talk, we read, we write, we love, we quarrel, we are frightened, we are delighted: at times we are under a clear sky and surrounded by lovely scenes : at other times the weather is foul and the light dusky ; and so on with endless variety. Both the joy and the terror of the soul are quite as real in our sleeping, as in our wakeing experience. How often we have been awakened by our terror, and sometimes by our delight ? If the sensations of our souls become very keen and powerful, they so strongly affect the nervous system of our outer bodies, that we are roused into wakefulness. Waking is the return of the soul into the external senses, after a temporary absence. The sleep, called death, closes against us the way of return into our earthly shell. We are then committed to a life which corresponds with the affections and qualities of the inner man. No one can escape after death

from the particular nature which the years of his earthly existence have formed in his Soul. If the inner man is natured according to the flesh and the world, he is incapacitated for the Kingdom of God, and relegated to the society of unregenerate spirits.

If you calmly enquire, what in your prevailing will you lean towards, and what your will pursues and takes hold on, you may foresee with what class of spirits you will associate after death. A strong compact is forming between you and them every day. If they are subtle tempting spirits, they will do their utmost to hide the compact from you; but awaking from death you will see the confederacy which you have formed, and be a member of your own class of spirits.



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